This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 07078266 3

WHAT EVERY METHODIST SHOULD KNOW

GEORGE R. STUART

What Every Methodist Should Know

BY

GEORGE R. STUART

E. B. CHAPPELL
Editor

Nashville, Tenn.
Dallas, Tex.; Richmond, Va.
Publishing House of the M. E. Church, South
Lamar & Barton, Agents
1922

TO NEW YORK
PUBLIC LIBRARY
122580A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1924 L

COPYRIGHT, 1922
BY
LAMAR & BARTON

FOREWORD

FOR many years the author has felt the need in his pastorate of a book briefly setting forth the things concerning the Methodist Church which every Methodist ought to know. He has searched through the publications of the Methodist Church, North and South, and has failed to find such a compendium. He has found many excellent books carrying parts of the information needed, but none of them covers the whole field. The doctrines and polity of the Methodist Church have been so well stated that it would be impossible to improve the statements by an attempt to vary them in such a way as to make them one's own. The author, therefore, desiring only to be helpful to the Church, has quoted freely the statements of others. The book, in fact, is more a compilation of authoritative statements of others than the work of the author. The liberal quotations are made and properly acknowledged from the Discipline, the "Methodist Armor," "The Membership Manual," "When We Join the Church," "Standard Catechism," "Fundamental Doctrines of Methodism," "Things Methodists Believe," and "The Law of God on Tithes and Offerings."

The book has been prepared with a hope that it may be made a kind of textbook in the various organizations of the Methodist Church to bring our Methodist people into a knowledge of what all intelligent Methodists ought to know and thereby increase their interest in and zeal for the Methodist Church.

GEORGE R. STUART.

CONTENTS

	Page
Editor's Preface	7
Chapter I	
The Church	9
Chapter II	
Organization: The Conference	18
Chapter III	
Church Organization: Boards	23
Chapter IV	
Church Organization: Church Officers	35
Chapter V	
The Methodist Ministry	42
Chapter VI	
Financing the Church	48
Chapter VII	
What Methodists Believe	56
Chapter VIII	
Distinctive Doctrines of Methodism	63
Chapter IX	
Outstanding Doctrines of Methodism	71
Chapter X	
What Methodists Believe about the Sacraments	79

CHAPTER XI PAGE

Church Schools..... 85

CHAPTER XII

Methodist Publications..... 91

CHAPTER XIII

Closing Suggestions..... 97

EDITOR'S PREFACE

WHEN George Stuart showed the manuscript of this little book to the Sunday School Editor, it occurred to the Editor that it might meet a distinct demand, which had been growing for years, for a brief course of lessons for Sunday school classes dealing with the history, organization, doctrines, and usages of the Methodist Episcopal Church, South. Such use of the material, however, would necessitate a certain amount of rearrangement and some additional paragraphs, since for obvious reasons special Sunday school courses are arranged in thirteen lessons to cover a full quarter's work. Brother Stuart readily agreed to the plan, and placed his material entirely at the disposal of the Sunday School Editor. The actual work of revision fell to the lot of the undersigned. It is only fair to Brother Stuart to say that in making thirteen chapters of approximately equal length some of his material has been moved from one chapter to another, some additions have been written for several of the chapters, and all of Chapter IX has been added. Those who know the racy style of George R. Stuart will promptly recognize these editorial interpolations.

This little book is true to its title, and the Sunday School Editors bespeak for it a wide circulation and careful study by hundreds of Sunday school classes.

E. HIGHTOWER,
Associate Sunday School Editor.

My friend, you have joined the Methodist Episcopal Church, South. You have made it the Church of your choice and your place of worship. The fact that you have joined the Church is evidence that you are interested in your own religious life and that of others.

This book has been placed in your hands to give you specific information in regard to the Church of your choice and the duties and responsibilities which you yourself have assumed.

G. R. S.

What Every Methodist Should Know

CHAPTER I

THE CHURCH

Worship among the Patriarchs

IN the very infancy of the human race the worship of God was instituted (Gen. iv. 26), but there is no history of worship in detail until the days of the patriarchs—Abraham, Isaac, Jacob, or Israel, and their descendants. Their history is found in the first five books of the Bible. These patriarchs worshiped God as individuals, families, and tribes. They had no churches or temples, set forms or ceremonies. On account of famine in their own country, this worshiping family was providentially led into Egypt and there became slaves in a rich heathen monarchy. In this servitude they developed into a mighty race. God led them out of slavery, out of Egypt into Canaan, a land which he had promised to Abraham, their forefather. He selected Moses, one of the honorable sons of the family whom he had providentially trained, to lead them forth. While encamped in the wilderness at the foot of Mount Sinai, God called Moses to the top of the mountain, delivered unto him a code of moral laws, specific directions for an earthly tabernacle, a form of worship, and a series of offerings and ceremonies, according to which Moses organized the Church and set up worship in the tabernacle in the wilderness. This worship was continued until the nation was established in the land of promise. A permanent temple was finally built at Jerusalem, and the Jewish Church centered and worshiped there until the coming of Christ. The Old Testament is devoted chiefly to the history of this Jewish Church.

The Church of Christ

When Christ came into the world he called about him a group of disciples and delivered unto them the teachings of the gospel. After his death and resurrection one hundred and twenty whom he organized and taught met in an upper room in Jerusalem, according to his direction, and tarried until they received the gift of the Holy Spirit. When the Holy Spirit fell upon the disciples they went down into the streets of Jerusalem and preached the gospel to the anxious, listening throng. Thousands were converted. They formed themselves into an organization and began to teach and practice the doctrines of Jesus. They did not withdraw from the Jewish Church. Evidently the Jewish Church with certain modification became the model of the Christian Church.

Christ did not command his disciples to form a new Church. Mr. Wesley says: "It is true that there is not on record one single line or word from Jesus which prescribes a new Church as distinct from the Jewish Church. He lived in the Jewish Church himself. . . . Nor did his disciples understand that they were to step out of it and fashion another one. They, all of them, for more than twenty-five years lived in communion with the Jewish Church. Forty years after the ascension of their Master they . . . were a Christian brotherhood only as a party in the original Jewish Church. It would seem to be the height of historical phantasy, therefore, to declare that the Christian Church was outlined and prescribed by the Lord Jesus Christ, understood to be so by his apostles, and taught by them to be so. A greater mistake can scarce be imagined."

They remained in the Church and observed its ordinances and rules, at the same time holding separate meetings of their own, over and above those of the Church. And so the early disciples still adhered to the temple services, though they had social and spiritual meetings of their own besides, till the Roman army destroyed the city, and the temple with it. Then they were forced to organ-

ize some other form and they modeled their future organization mainly after the pattern of the synagogue. There is no specific form of Church government to be found anywhere in the New Testament. Nevertheless, there was a Church. There were religious institutions. They were accepted. They were implied. And the moment the apostles began to preach outside of Judea, where there was no temple, and where there were no synagogues, they were organized, they were officered; and there came to be laws and methods and usages, and the apostles commanded them, interpreted them, and ranked them. This was known as the "Christian Church." This Church had a history of conflict through the centuries.

Rise of Protestant Christianity

In the sixteenth century the Christian Church centered at Rome and was called the Roman Catholic Church, or the Roman Universal Church. "This Church claimed to be the vicegerent of Christ on earth; that the grace of God is ministered through this Church alone by its pope or priest." Martin Luther, a native of Germany, was ordained a priest in this Church. Seeing the selfish ambition of the leaders of the Church and being convinced of the error of its doctrines, he raised a protest against the wickedness and errors of the Roman Catholic Church and started what is historically known as the Great Reformation of the sixteenth century. This Reformation was the beginning of a new era in the Christian Church, and out of it originated what is known as the Protestant Christian Church.

The Wesleys

This Protestant Church has since divided into various denominations—Baptists, Presbyterians, Methodists, and others. One of the branches of the Protestant Church adopted an episcopal form of government, became the recognized Church of England, was called the Anglican Church, and was supported by the government. The father of John and Charles Wesley was a clergyman in the

Church of England, and their mother was a devout member. The sons were sent to Oxford University, and while there John and Charles Wesley, George Whitefield, and other students formed a religious band for prayer and study of the Scriptures. This little college group was so regular and systematic in Bible study and devotion that they were called "Methodists" in derision. After leaving Oxford University, these consecrated men began to preach. They were so earnest and reproved sin so sharply that they were forbidden the use of Anglican churches. However, they remained members of the Established Church and continued their preaching in the open air and organized their converts into groups called "Societies." This is almost an exact analogy of the relation the lonely Christian Church sustained to the Jewish Church.

The Rise of Methodism

The first Methodist Society was organized in Bristol, England, in 1739. The first building called a Methodist Church in England was what was known as the old Foundry Church in London. This has been termed the "cradle of Methodism." It was in this church that Mr. Wesley called the first "Methodist Conference." This new movement grew so rapidly and offered so many opportunities that Mr. Wesley found need of "advice respecting the best method of carrying on the work of God." He, therefore, invited the clergymen and lay preachers who were in sympathy with his movement to meet him in the old Foundry Church for a conference. This conference decided several important questions. It opposed secession from the Church of England and agreed to obey the bishop "in all things indifferent; and on this ground of obeying them to obey the canons as far as possible with a safe conscience."

After determining their relations to the Church of England, they settled two other questions: "What shall we teach?" and "What shall we do?" They decided to confine themselves to the doctrines relating directly to

personal religion, without which one cannot be saved. The Conference, therefore, carefully defined repentance, faith, justification, sanctification, and the witness of the Spirit. All their doctrinal discussions were confined to these five points and these five points have continued to this day in Methodism as her specific doctrines.

General Rules and Articles of Religion

At this first Conference they also approved what are known as the "General Rules," which have been preserved substantially as then adopted. Later, John Wesley took the Thirty-Nine Articles of Faith of the Established Church of England, reduced them to twenty-five, and they were adopted as the Methodist "Articles of Religion." These twenty-five Articles of Religion remain unchanged, and changeable only through process of constitutional amendment. The first limitation of the General Conference is: "The General Conference shall not revoke, alter, or change our 'Articles of Religion.'"

Foundation of Methodism

This first Conference established the plan on which Methodism has since proceeded. They decided that their work was not at that time to organize a distinct ecclesiastical body; that they should remain in the Established Church and continue to lead men to Christ; to organize sincere believers into societies; to teach them to do practical Christian work and to leave the future to Providential guidance. They decided to emphasize first the fundamental doctrines of repentance, faith, justification, sanctification, and the witness of the Spirit; second, "to transact business in a free and open conference, and in every practical point so far as it can be done without wounding conscience, each would cheerfully submit to the decision of the majority"; third, "that they would develop the organization through these Conferences for efficiency and service as God himself might direct"; and thus Methodism from the first Conference to this day has been a providential development.

Methodism in America

John Wesley came to America as a missionary to the American Indians but did not stay long. Later, other ministers and members of his societies came and organized Methodist Societies in America. The first Methodist Societies in America were organized in New York and Maryland about 1766 by Philip Embury and Robert Strawbridge. The former organized a congregation in his own home in New York. The latter established a society at Sams Creek, Frederick County, Md. These societies were considered a part of the Anglican Church up to the Revolutionary War. After the Revolutionary War, Mr. Wesley decided that there should be organized in America an independent Methodist Episcopal Church. Accordingly, in 1784 he ordained and sent over from England Thomas Coke as general superintendent of the Methodist Episcopal Church in America. Thomas Coke ordained Francis Asbury at the first General Conference, which met in Baltimore in 1784, and these two, the first bishops of the Methodist Episcopal Church took charge of the American work. The inhabited part of America was divided up into sections called "circuits," and the preachers went on horseback to the various preaching places. The preachers were called "circuit riders." The "circuit riders" moved West with the population. The work grew rapidly. In 1784 there were 15,000 Methodists in America; in 1800 there were 65,000.

A Divided Methodism

In 1844, when all sections of America were agitated over the abolition of the slavery of the negro, the General Conference convened in New York City. Bishop Andrew, one of the leading bishops of the Methodist Episcopal Church in America, had become connected by marriage with slavery. After a long and heated discussion in the General Conference, a resolution was passed requesting Bishop Andrew to act no longer as bishop "so long as this impediment remains." This resolution caused a division in the Church. A plan of friendly separation

was adopted by which the Conferences in the slaveholding territory became the Methodist Episcopal Church, South, and the other Conferences the Methodist Episcopal Church.

The Methodist Episcopal Church, South

The following year, 1845, a convention of the Southern Conferences was held in Louisville, Ky., and the Methodist Episcopal Church, South, was organized. The doctrines of both branches of the Methodist Church have remained practically the same. Other branches of Methodism have arisen also.

Younger members of our Church are frequently occasioned some concern by reason of the fact that since and pursuant to the division of the Methodist Episcopal Church in the United States (General Conference, 1844) the Southern branch of the Church has been known as the Methodist Episcopal Church, South, while the Northern branch, for reasons best known to itself, retained the name, Methodist Episcopal Church, the implication being to those without definite knowledge of the facts in the case that the Methodist Episcopal Church, South, separated itself from the original Church and became merely a branch of the Methodist Episcopal Church. Any question as to the relation of the two branches of Methodism to the mother Church would seem to have long since been set at rest by the opinion of the Supreme Court of the United States in the case of William A. Smith, et als., *vs.* Leroy Swormstedt, et als., decided in 1853 and reported in the published opinions of that court in 16 Howard, page 288, 14 Law Edition, page 942. This case involved the relative interests of the two Churches in an institution known as the Book Concern, founded by the Church, whose capital at the time of the suit in question amounted to nearly a million dollars. The contention of the Northern branch of the Church was that the property belonged to "the mother Church," that the Methodist Episcopal Church, South, had separated itself from "the mother Church" and was, therefore, entitled to no interest in the property. It

is fair to assume that in a suit of this magnitude the able and adroit lawyers who handled the case, with the assistance of those familiar with every detail of fact, presented to the court every scintilla of proof bearing upon the question, upon consideration of all of which the Supreme Court of the United States in a lengthy and able opinion of Justice Nelson determined the issues in favor of the Methodist Episcopal Church, South. An excerpt from this opinion may, therefore, be of interest to the reader:

"In the year 1844 the traveling preachers in General Conference assembled, for causes which it is not important particularly to refer to, agree upon a plan for a division of the Methodist Episcopal Church in case the Annual Conferences in the slaveholding States should deem it necessary; and to the erection of two separate and distinct ecclesiastical organizations. And according to this plan, it was agreed that all the societies, stations, and Conferences adhering to the Church, South, by a majority of their respective members, should remain under the pastoral care of that Church; and all of these several bodies adhering, by a majority of its members, to the Church, North, should remain under the pastoral care of that Church; and further, that the ministers, local and traveling, should, as they might prefer, attach themselves, without blame, to the Church, North or South. The division of the Church as originally constituted thus became complete; and from this time two separate and distinct organizations have taken the place of the one previously existing."

Your Duty

It is hoped that this brief sketch of the history of the Church will awaken your interest and that you will read fuller histories of our great Church, which is divided into several different families—all the branches having practically the same doctrine, with only slight differences in Church polity. The Methodist Church is the largest Protestant Church in the world, and comprises in the membership of all the branches approximately ten million

members. You have become a part of an enormous army of Christian workers and have accordingly assumed obligations and responsibilities which it is hoped you will fully meet. Your first duty is to inform yourself concerning your Church and your obligations.

Questions on Chapter I

1. Where does the history of worship on the earth begin?
2. Briefly sketch the growth of the Hebrew nation.
3. What was Christ's relation to the Old Testament Church?
4. What was Wesley's view of the relation between the Jewish and Christian Churches?
5. What does our lesson say of the rise of Protestantism?
6. Sketch the origin and early life of the Wesleys.
7. Sketch the rise of Methodism.
8. How did we get our Articles of Religion and General Rules?
9. Sketch the rise of Methodism in America.
10. What led to the formation of the Methodist Episcopal Church, South?
11. Did Southern Methodists secede from the Methodist Episcopal Church?
12. Why should a Methodist know the history and usages of his Church?

CHAPTER II

ORGANIZATION: THE CONFERENCE

THE administrative work of the Methodist Church is conducted through Conferences and Boards. There are five Conferences whose composition and work are very briefly given below.

1. The General Conference

The General Conference is the supreme governing and the lawmaking body of the Church. It is composed of ministerial and lay delegates who are elected by the Annual Conferences. The clerical members of each Annual Conference elect one representative of their number for every forty-eight members of the body, and an equal number of lay delegates are elected by the lay members. The number of delegates a Conference is to elect is ascertained by adding the number of preachers in the Conference and the number of lay delegates together, and dividing the sum by forty-eight. The result shows the number of preachers a Conference is to elect to the General Conference, and also the number of laymen. If in the division there is a remainder of not less than thirty-two, that fact entitles a Conference to two additional delegates. All elections are by ballot, without nomination, and it takes a majority of all the votes cast to elect. When an eligible person receives a majority of the votes cast on a given ballot, he or she is declared elected, and another ballot is taken for the number of delegates that remain to be elected. This process is continued until the Conference has all the delegates it has a right to elect, the laymen voting only for lay delegates and the preachers voting only for clerical delegates.

The same process is followed in the election of delegates to the Annual Conference, and in the election of bishops

and connectional officers in the General Conference. In all General Conference elections both preachers and laymen are entitled to vote.

The business of the General Conference is: To elect connectional officers and bishops; to create and adjust the boundaries of the Annual Conferences; to revise the laws and rules of the Discipline; and to superintend the interests of all the Boards of the Church. The General Conference has full power to make rules and regulations for our Church under the following limitations and restrictions: "The General Conference is not to revoke, alter, or change our Articles of Religion; or alter any part or rule of our government so as to do away the episcopacy or destroy the plan of our itinerant general superintendency; or change the general rules or do away the privileges of our preachers or laymen of trial by a committee and of an appeal; or appropriate the produce of the Publishing House to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children." The General Conference meets once every four years, its sessions lasting about three weeks. It is presided over by the bishops, each one presiding in turn a day at a time, beginning with the senior bishop.

2. The Annual Conference

The Annual Conference is composed of all the traveling preachers in full connection with it and eight lay representatives (one of whom may be a local preacher) from each presiding elder's district. It is presided over by one of the bishops, or in his absence the Conference must elect a president by ballot. The lay members are elected annually by the District Conferences. They participate in all the business of the Conference except such as involves ministerial character. The bishops appoint the time of holding the Annual Conference, but each Annual Conference determines the place of its own sitting.

The principal items of business of the Annual Conference are to receive from each presiding elder and pastor

a report of his year's work; to admit candidates into the Conference; to inquire into the life and administration of each preacher; to try any who may be accused of immorality or false doctrine; to examine and elect candidates for deacons' and elders' orders; to examine and promote the work of missions, Sunday schools, education, Epworth Leagues, Church extension and publishing interests; to support all superannuates within the boundaries of the Conference, and in general to promote the interests of the Church in any legal way that its judgment may approve.

There are fifty-two Annual Conferences in the Methodist Episcopal Church, South, including missions in foreign lands, and all are organized on the same plan and governed by the same laws, regardless of size.

3. The District Conference

The District Conference is held annually in each presiding elder's district. It is composed of all the traveling and local preachers within the bounds of the district, the district lay leader, the charge lay leader, and a certain number of laymen from each pastoral charge, which number is fixed by each Annual Conference. The presiding elder is the president, unless a bishop be present.

It is the duty of this Conference to inquire into the spiritual condition of each pastoral charge, its collections for Church purposes; the condition of Sunday schools and Epworth Leagues; the educational enterprises, and, in fact, all the temporal and spiritual affairs of the Church, subject to the provisions of the Discipline; also to license proper persons to preach and renew their licenses annually.

At this Conference eight lay delegates (one of whom may be a local preacher) are elected to the ensuing Annual Conference.

4. The Quarterly Conference

The Quarterly Conference is held four times a year for the purpose of transacting the business of each pastoral charge. It is composed of the preacher in charge, the local preachers, exhorters, stewards, trustees, class leaders,

superintendents of Sunday schools, secretaries of the Church Conferences, the presidents of the Women's Missionary Society, of Senior Leagues, the lay leaders and the chairmen of Evangelistic and Social Service Committees. The presiding elder is president of the Quarterly Conference, and appoints the time of holding it. In his absence the pastor presides.

This Conference looks into the spiritual and temporal affairs of the Church; elects trustees and stewards, superintendents of Sunday schools, other prescribed officers, and the delegates to the District Conference; licenses persons to exhort, and recommends persons to the District Conference for license to preach.

5. The Church Conference

The Church Conference is a meeting held in each pastoral charge, "once a month, or on circuits at least every three months." The pastor is president of the meeting. It is a mass meeting of that particular Church to lay before the congregation the report of the pastor, the class leaders, superintendent of Sunday school, and the stewards in reference to the work of each. It also inquires into what is being done for the relief of the poor, cause of missions, circulation of religious literature, and all the other interests of the charge.

For a fuller description of each of these Conferences see our Book of Discipline.

Questions on Chapter II

1. How is the administrative work of the Methodist Church carried on?
2. Name the different kinds of Conferences.
3. When does the General Conference meet?
4. Who compose the General Conference?
5. What are its duties?
6. Who decides upon the number and boundaries of Annual Conferences?
7. What are the duties of the Annual Conference?

8. In what Annual Conference do you live?
9. How often does a District Conference meet?
10. Who are members of a District Conference?
11. How are the lay delegates elected to membership?
12. What is the work of a District Conference?
13. What is the relation between a Quarterly Conference and a pastoral charge?
14. Who are members of a Quarterly Conference?
15. What are some of its functions?
16. Who are members of the Church Conference?
17. Who presides at its meetings?
18. What are some of its duties?

CHAPTER III

CHURCH ORGANIZATION: BOARDS

THE general interests of the Methodist Church are conducted and supervised by groups of men and women called boards. Each department of Church work has a separate and distinct board.

The American foreign missionary movement had its birth in 1806. Like Methodism, it was born in a group of consecrated, praying college students. Five college students who had taken refuge from a shower under a haystack at Williamstown, Mass., after a short prayer service fell to discussing the millions of heathen in India, China, Africa and other countries who had never heard the gospel of Jesus Christ. At the close of their discussion they had another season of prayer, entreating God to use them to bear the gospel light into those dark regions. A few years later four of the five volunteered as missionaries. They offered themselves to the Congregational Church and were accepted and sent to various foreign mission fields. A Board was organized to supervise their work and raise funds for their support. It was called the American Board of Foreign Missions. This first missionary society in America became an inspiration and a model for others. Missionary societies were organized in various Methodist Churches, which were later consolidated into a Board of Missions.

The General Board of Missions.—All the connectional missionary operations of the Methodist Episcopal Church, South, are administered by the Board of Missions. This Board carries on its work under three departments: Foreign Mission Work, Home Mission Work, and Woman's Work. The members of the Board are a President, Vice President, two Administrative Secretaries for the General Foreign Work, two for the General Home Work, and four for the Woman's Work; one or more Secretaries for Home

Cultivation for each department, a Candidate Secretary for each department; a treasurer for the general department; a treasurer for Woman's Work; thirty-eight Managers, one from each Annual Conference in the United States, of whom twelve shall be preachers; twenty-six lay members, of whom fourteen shall be women; the effective bishops; five members at large; the Secretary of the Board of Church Extension; the Secretary of the Board of Lay Activities; the President of the Woman's Missionary Council; the Sunday School Editor; the General Secretary of the Epworth League Board; the Editor of the *Christian Advocate*. This board is elected by each General Conference in the following manner: "The President, Vice President and thirty-eight Managers . . . on nomination of the Committee on Missions. . . . The five members at large shall be elected by the General Conference on nomination of the Committee on Missions, and shall be chosen for their fitness and proximity to the headquarters of the Board. The Administrative Secretaries, both men and women, shall be elected by ballot by the General Conference at the time of the election of other connectional officers. The Home Cultivation and Candidate Secretaries and Treasurers shall be elected quadrennially by the incoming Board, the woman on nomination of the Woman's Missionary Council, and the men on nomination of the department in which they shall work." (See Discipline of 1922, paragraph 472.)

It is the business of the Board of Missions "to appropriate money to pay current expenses; to establish missions; to build churches and residences for missionaries, and to build and maintain hospitals, schools, and social settlements; to select and publish books and other suitable material for its work at home and abroad; to aid in the establishment of training schools for Christian workers, for native converts and preachers, and to coöperate with other Churches in the establishment and support of such schools whenever practicable; to make provision for the missionary education of the Church; to provide for the support of superannuated missionaries and widows and

orphans of missionaries who may not be provided for by any Annual Conference; to provide funds and to appropriate them for all the work under its care." (See Discipline, paragraph 474.)

Administrative Work.—The Department of Woman's Work has charge of all work both in the home and foreign fields that is primarily in the interests of women and children. The deaconess work of the Church is under the control of the Department of Woman's Work. A deaconess must be an unmarried woman or widow, over twenty-three and under fifty years of age at the time she enters the service, must be a member of the Methodist Church, and must have completed a course of training in "an accredited Bible-Training School." The Department of Foreign Missions administers all the foreign work except that under the Woman's Department, and the Department of Home Missions has the same relation to all home mission work, except such as is under the control of Annual Conference Boards of Missions.

The Woman's Missionary Council.—This is a delegated body, composed of a President, one or more Vice Presidents, two or more Secretaries, the Treasurer of Woman's Work, Superintendents of Bureaus, a Corresponding Secretary or alternate, the President, or alternate, of the Woman's Missionary Society of each Annual Conference Society, and the President and Secretary of the Deaconess Workers' Conference. The membership includes also "the Secretaries of the Board of Missions, both men and women, the Treasurer for Woman's Work of the Board, the General Secretary of the Epworth League, the women members of the Board of Missions, and ten women elected at large by the Council." (Discipline, paragraph 501.) The Council holds annual meetings "to hear reports from the fields, Home and Foreign, and from the societies, to consider fields, lines of work, the various enterprises, and the amounts needed for them; to make recommendations to the Board of Missions, through the Committee on Estimates, to be considered with other estimates of the Board for final determination; and to consecrate the

women who have been accepted for service. It shall make recommendations to the Board of Missions for the employment and support of deaconesses." (See Discipline, paragraph 502.)

Committee on Evangelism.—The Board of Missions has authority to indorse or employ evangelists, to recommend their appointment by the presiding bishop, and to direct their labors. The Annual Conference Board of Missions is clothed with similar authority for its own Conference.

Conference Boards.—Each Annual Conference elects quadrennially an Annual Conference Board of Missions which is auxiliary to the General Board and consists of one layman from each presiding elder's district and an equal number of clerical members. The Conference Lay Leader is a member *ex officio*. This Board has charge of all the mission work in the bounds of the Annual Conference except such as is under direct control of the General Board of Missions. It regulates its own proceedings, subject to the approval of the Annual Conference.

Boards of Church Extension

General Board.—The General Board of Church Extension consists of a president, vice president, secretary, and treasurer, and twenty Managers, elected quadrennially by the General Conference. All the bishops and the first Secretary elected for Foreigh Missions and the first Secretary elected for Home Missions are *ex-officio* members of this Board. The Board is chartered by the legislature of Kentucky, and the general office is in Louisville, Ky. It operates under rules and regulations prescribed by the General Conference, not contrary to its charter nor in excess of the powers that may be thereunder lawfully exercised.

The Board has authority to determine the amount the Church shall be asked to raise by collections for the use of the Board during the ensuing year; to determine the amount to be donated or loaned to each applicant for purchase or securing of church lots and the erection or securing of church buildings and parsonages. The Board

also has authority to raise and administer a Loan Fund which shall be held separate from the funds raised for general distribution and shall be used only in loans on adequate security to be determined by the Board. The Board is authorized also to receive and hold in trust for the Methodist Episcopal Church, South, any real or personal property and to sell and convey the same for the uses and objects under prescribed rules. The Secretary of the Board conducts its correspondence.

Conference, District, and City Boards.—Each Annual Conference elects quadrenially a Conference Board of Church Extension, composed of one layman for each district and an equal number of clerical members, which shall be auxiliary to the General Board and shall have charge of all the interests and work of Church extension within its Annual Conference. Provision is also made for the organization of a district Board of Church Extension and a city Board of Church Extension to consider and promote Church extension work in any presiding elder's district or in any city having three or more pastoral charges of the Methodist Episcopal Church, South. Any Annual Conference Board, City Board, or District Board of Church Extension may with the consent of the Annual Conference and the bishop in charge employ a secretary to give all or a part of his time to the interest of the Board in the territory represented by it.

Boards of Education

General Board.—The educational operations of the Methodist Episcopal Church, South, are conducted under the Board of Education. This Board consists of twenty-seven members, elected quadrennially by the General Conference on nomination of the General Conference Committee on Education. The Secretary of Education is the Corresponding Secretary of the Board and is elected by ballot by the General Conference at the time of the election of other connectional officers. As many as twelve laymen may be members; three bishops and the Secretary of Education must be members of the Board.

The Board operates under the provisions of a charter

granted by the State of Tennessee and under such rules and regulations as may be prescribed by the General Conference in harmony with said charter. The general office is located in Nashville, Tenn.

The Board elects from its own members a president, vice president, recording secretary, and treasurer. The Board of Education has authority to regulate its own proceedings; to report to the Commission on Budget its estimate of the amount that will be needed annually for the educational interests committed to the Board, and to divide the same among the several Annual Conferences on the basis fixed by the Board of Apportionment. The Board has authority to increase both its endowment and loan funds. These must be held separate from funds raised for general distribution. The Board gathers, prepares, publishes, and distributes literature for the promotion of the cause of Christian education among our people.

The Board of Education must conduct a Department of Life Service, "to secure recruits for the ministry and for other forms of Christian service" and "inspire candidates for the ministry and other forms of Christian service with high ideals of their work and stimulate them to thorough preparation." The Board of Education is charged in general with the task of "promoting religious education in the homes of the people, in the institutions of the Church and in tax-supported and independent institutions, including the public schools."

Conference Boards.—"It shall be the duty of each Annual Conference to organize within its bounds an Annual Conference Board of Education, which shall have special charge of all educational work within the Conference. . . . They shall conduct their work in harmony with the educational policy of the Church. . . . They shall coöperate with the General Board of Education in promoting both general and local educational interests." (Discipline, paragraph 459.)

Sunday School Boards

General Board.—The General Sunday School Board is composed of three bishops, twelve traveling preachers,

and twelve lay members. The Sunday School Editor and the General Sunday School Secretary are members *ex officio.*

The Board has the oversight of the Sunday schools of the Church under such regulations as the General Conference may prescribe. It is the duty of the Board to organize new Sunday schools; to contribute to the support of the needy schools; to educate the Church in all phases of Sunday school work by creating and distributing literature and holding Sunday school conferences and institutes; to supervise the work of all departments of the Sunday school; to make such provisions as it may deem best for directing and correlating the work of the departments; to determine standards of efficiency for Sunday schools and the Sunday school curriculum. In order to prepare our Sunday school officers and teachers for more effective work, the Board maintains a Department of Teacher-Training. A Superintendent of Training Work supervises the training of teachers, officers, and leaders in Sunday school work, and organizes and supervises teacher-training schools.

The Board also maintains a Department of Elementary Work, a Department of Intermediate-Senior Work, a Department of Young People's and Adult Work, and a Department of School Administration. It is further authorized to elect such officers and employ such workers as its judgment as to the needs of the Sunday school work may dictate from time to time.

The funds of the Board are derived from an assessment made by the General Conference and from such a percentage of the missionary offerings made by the Sunday school as shall be agreed upon between the Sunday School Board and the Board of Missions.

Conference Boards.—Each Annual Conference has a Sunday School Board composed of one layman from each district and an equal number of traveling preachers. This Board has general oversight of the Sunday school interests of its Conference and works in coöperation with the General Sunday School Board.

Epworth League Boards

The management of the Epworth League is vested in a Board of seventeen members, seven clerical and seven lay members elected by the General Conference on nomination of the General Conference Committee on Epworth Leagues, and a president who shall be one of the bishops designated by the College of Bishops, a General Secretary who is elected by ballot by the General Conference, and the Home Cultivation Secretary of the Board.

In connection with the Publishing Agents, the Board arranges for the publication of a general organ called the *Epworth Era*, edited by the General Secretary, and the publication and distribution of other literature approved by the Publishing Agents. The Board determines what courses and books shall be adopted for the local societies, provides constitutions for Intermediate and Junior Chapters, and promotes their organization and furnishes literature in connection with its work in the Senior Epworth Leagues.

Conference Board.—Each Annual Conference shall elect quadrennially an Epworth League Board composed of one minister and one layman for each presiding elder's district; *provided*, that no Board shall have fewer than six members. The Board shall give special attention to Epworth Leagues within the bounds of the Conference and shall coöperate with the Central Office and the other League organizations within the Conference territory.

"The Epworth Leagues of the Annual Conference may be organized into a Conference Epworth League. The object of the general Epworth League and the Annual Conference Leagues will be to organize the young people into the group Leagues, instruct and inspire its members and provide for religious and social programs, and train leaders for Christian work at home and for the mission fields at home and abroad."

Board of Managers of Tract and Evangelistic Literature

"This Board consists of five members: One of the Publishing Agents, the Book Editor, the Home Mission Secre-

tary, and two ministers appointed by the bishops. It is charged with the duty of supplying and distributing throughout the Annual Conferences a suitable supply of tracts on the doctrine, history, polity, and evangelistic work of Methodism."

Boards of Finance

The support of our worn-out preachers and the widows and children of deceased preachers is under the direction of a General and Conference Boards of Finance.

The General Board of Finance.—This Board consists of a president, vice president, secretary, treasurer, and twenty-one managers composed of three bishops, nine traveling preachers, and nine laymen, all elected by the General Conference on nomination of the Committee on Finance, except the Secretary, who is elected by ballot of the General Conference. This Board is incorporated under the laws of Missouri, with central office at St. Louis, Mo., and is subject to such rules and regulations as may be prescribed by the General Conference not contrary to the charter. The Secretary is the executive officer of the Board and conducts the correspondence.

Conference Boards.—Each Annual Conference has a Board of Finance, composed, like most Conference Boards, of one layman for each district and an equal number of preachers. The business of this Board is to look after the interests and needs of "Conference Claimants," by which is meant superannuated preachers and the widows and dependent children of preachers who have died while members of the Conference. The Board makes an assessment at each Annual Conference session to meet the needs of the Conference claimants, which is apportioned like other Conference assessments to each pastoral charge, and at the end of the Conference year it distributes the proceeds from the assessment among the various claimants according to its best judgment as to the needs of each person.

Board of Temperance and Social Service

This is an Annual Conference Board, composed of one layman from each district, and an equal number of preach-

ers. The Book of Discipline does not define its duties. (Discipline, paragraph 527.)

Commission of Temperance and Social Service

The General Conference elects a Commission of Temperence and Social Service, composed of thirteen members, three traveling preachers and four laymen, nominated by the Committee on Temperance and Social Service, and the General Secretaries of the Sunday School Board, the Epworth League Board, Lay Activities, the Senior Secretary of Home Missions, and the Superintendent of the Bureau of Social Service of the Woman's Department of the Board of Missions. It is the business of this Commission to lead in the temperance and social service work of the Church.

Board of Trustees

For the security and proper management of all bequests or devises made to the Methodist Episcopal Church, South, a Board of Trustees for the whole Church has been incorporated under the laws of Tennessee and located at Nashville, Tenn. This Board is composed of ten members, five ministers and five laymen, appointed by the General Conference on nomination of the Committee on Boundaries and Finance. The duty of this Board is to receive, collect, and hold in trust for the benefit of the Methodist Episcopal Church, South, any and all donations, bequests, devises, legacies, and grants of lands, personal estate, or funds that may be given or conveyed to said Board for the use of the Methodist Episcopal Church, South, or for any benevolent, religious, or charitable institutions, the same to be administered by this Board of Trustees according to the directions of the donor or testator.

All persons wishing to make donations, devises, or bequests for the uses and purposes of the Methodist Episcopal Church, South, or any other charitable institutions connected therewith, should make said donations or devises or bequests directly to the Board of Trustees of the Methodist Episcopal Church, South. This Board of Trustees renders a full, true, and faithful report to each quadren-

nial session of the General Conference of the Methodist Episcopal Church, South, of its doings and of all funds, moneys, securities, or properties committed to its care.

The Methodist Episcopal Church, South, is one of the best-organized, best-operated, and safest institutions for doing benevolent business in the world. If any member of the Methodist Church has accumulated money or property and has a desire to leave this money or property to be administered in the safest, best possible way for the good of humanity and for the specific purposes that he or she may desire, no better agency can be adopted than this carefully organized and thoroughly guarded Board of Trustees. Many cases have been known where Methodists have expressed a desire to leave for the use of the Church certain accumulated funds but have delayed, and death, as usual unexpected, has placed the funds in the hands of those who have expended them quite contrary to the wishes of the original owner. Below is given a simple legal form which any one may easily fill out and forward to the Board of Trustees:

FORM OF DEVISE BY WILL

In the name of God, Amen.

I, ..., being of sound mind and memory, do constitute this my last will and testament:

Item 1. I give and devise the following [here describe the property] to "....., the Board of Trustees of the Methodist Episcopal Church, South," and to their successors in office, and its use to be controlled by said trustees for the use and benefit of [here state the benevolent object or purpose to which you wish the trustees to apply your property], to be thus applied by said trustees, under the direction of the General Conference of the Methodist Episcopal Church, South; making only such disposition of said property as the General Conference shall judge best calculated to promote the objects of this bequest, as herein stated.

I hereby appoint [insert the name or names] the executors of this my last will and testament. In witness whereof,

I have hereunto set my hand and seal, this ..... day of ....., 19... In the presence of .....
Witnesses .....
[Let there be three.] [Seal.]

FORM OF A DEED OF GIFT

State of .....
County of .....

Know all men by these presents, that I [write name] for and in consideration of the love I bear for the cause of Christ, and from an earnest desire to promote his heritage on earth, do give and grant, and by these presents convey unto ".....", the Board of Trustees of the Methodist Episcopal Church, South," and to their successors in office for the use and benefit of [state the particular object for which the gift is made], to be applied by the said trustees to the object herein stated, under the direction of the General Conference of the Methodist Episcopal Church, South. And the said trustees are to have and to hold the property aforesaid, for the use aforesaid, free from the claim or claims of myself, my heirs, my executors or administrators, and from the claims of all others whatsoever.

In witness whereof, I have hereunto set my hand and seal, this .....day of ....., 19... In the presence of .....Witnesses.....
[Let three sign.] [Seal.]

QUESTIONS ON CHAPTER III

1. What body elects the General Boards of the Church?
2. How are the Conference Boards created?
3. Who are members of the General Board of Missions? What Secretaries does it employ and what work does it do?
4. Who are members of the Conference Board of Missions? What is its field of work?
5. Who are members of the General Board of Church Extension? What work does it do?
6. Who are members of the Conference Board of Church Extension?
7. How would you go about procuring assistance from one of these Boards for a church-building enterprise?
8. What is the work of the General Board of Education? How does it operate?

CHAPTER IV

CHURCH ORGANIZATION: CHURCH OFFICERS

1. Bishops

BISHOPS are constituted by the election of the General Conference and the laying on of the hands of three bishops, or at least one bishop and two elders. Their duties are: (1) To preside in the General and Annual Conferences; (2) to make the appointments of the preachers; (3) to form the districts, circuits, and stations; (4) to ordain bishops, elders, and deacons; (5) to decide questions of law; (6) to prescribe a course of study for young ministers; (7) to change preachers in the interval of Conferences whenever necessary; (8) to travel through the Episcopal District assigned to them and oversee the temporal and spiritual welfare of the whole Church.

Methodist bishops have neither legislative nor voting power in the Conferences. They, according to our theory, are elders as to ministerial order, and episcopal as to the high office of the general superintendency. Bishops hold office for life.

2. Itinerant Preachers

An itinerant preacher is a member of an Annual Conference, or a preacher on trial, who is subject to appointment by the bishop. A preacher on trial is a probationer, that is, a preacher who desires membership in an Annual Conference and is taking the required course of study and is subject to appointment by the bishop, but who has not yet been received into full connection. Preachers are received on trial by vote of the Annual Conference, after recommendation by a District Conference, and examination by a Conference committee on the required course of study. A preacher must be on trial for at least two Conference years before he can be received into full connection.

Two classes of members of an Annual Conference cannot properly be classed as itinerants. These are superannuated and supernumerary preachers. "A superannuated preacher is one who is worn out in the itinerant service" (Discipline). The roll of superannuates is lovingly called the "honor roll" among Methodists. Superannuated preachers live where they please and do only such Church work as their own judgment and opportunity suggest. "A supernumerary preacher is one who is so disabled by affliction as to be unable to preach constantly, but who is willing to do any work in the ministry that the bishop may direct, and he is able to perform." Some provision is made by the Church for the support of superannuates, but, usually, a supernumerary preacher is entirely dependent upon his own efforts for a living.

(*1*) *Presiding Elders.*—The presiding elder is appointed by the bishop, and is put in charge of a district having not more than forty pastoral charges in it.

The duties of the presiding elder are: (a) To travel through his district in order to preach and oversee the spiritual and temporal affairs of the Church; (b) to take charge of all the preachers in his district in the absence of the bishop; (c) to change, receive, and suspend preachers in his district during the intervals of the Conferences, and in the absence of the bishop, as the Discipline directs; (d) to hold four Quarterly Conferences in each pastoral charge during the year; (e) to decide all questions of law which may come up in the regular business of the Quarterly Conference; (f) to see that every part of the Discipline is enforced in his district, etc.; (g) if any preacher dies or leaves his work, the presiding elder, as far as possible, fills his place with another; (h) he is *ex-officio* president of the District Conference in the absence of the bishop.

One of the most important functions of the presiding eldership is the relation it holds to the bishop in making the appointments of the preachers. Every appointment must be made with a thorough knowledge of the qualifications of the preacher appointed and the demands of the

work to which he is appointed; and the bishop can get such knowledge only through the presiding elders. The presiding elders, then, must see and hear for the bishop, and speak for the people and the preachers, in the matter of appointments. As they have traveled through all the field, and watched carefully the work of each pastor and the needs of each charge, they are admirably well prepared to represent the wants of the people and the claims and adaptation of the preachers; so their advice becomes essential to the bishop in order that his appointments may be judiciously made, and the appointments must be read to the presiding elders before being announced to the Conference. A presiding elder cannot serve the same district more than four years in succession.

(2) *Pastors.*—The preacher in charge of work is one who has the pastoral care of a station, circuit, or mission, by the appointment of the regularly constituted authority of the Church. He may be an elder, deacon, or an unordained preacher on trial, or a local preacher employed by the presiding elder, or appointed by the bishop. His duties are: (a) To preach; (b) to receive, try, and expel members convicted of immorality; (c) to appoint class leaders; (d) to see that the sacraments are duly observed; (e) to hold Quarterly Conferences in the absence of the presiding elder; (f) to report to the Quarterly Conference the general condition of his work; (g) to promote all benevolent collections of the Church; (h) to report the number and state of the Sunday schools. A pastor cannot serve the same charge longer than four years except on approval of a majority of the presiding elders expressed by ballot.

(3) *Other Itinerants.*—The Book of Discipline provides for a number of "General and Conference officers," some elective and some appointive, and these are usually filled by traveling preachers. Some of these officers are elected by the General Conference, others by General Boards, others by Annual Conference Boards; still others by such organizations as the Anti-Saloon League, and the Y M. C. A.; others are appointed by the national government to

posts as army chaplains; others are elected by boards of college trustees and like institutions to serve as professors or agents; but in all such cases the preacher is appointed to his office each year by the bishop, and in the case of Conference officers the bishop can act only with the consent of the Conference. A special appointment in no way changes a preacher's relation to the ministry or to his Conference. To speak of such preachers as "retired ministers" is to miss the mark.

3. Local Preachers

Local preachers are constituted by the authority of the District Conference, and are amenable to that body. They must come before that body properly recommended by a Quarterly Conference. Such applicants are licensed to preach when, on examination, the Conference is satisfied of their "gifts, graces, and usefulness." They sometimes begin as exhorters, graduate to the local ministry, and thence into the itinerancy. A local preacher is not subject to appointment by the bishop except with his own consent.

Lay Officers of the Church

There is nothing in the law of the Methodist Church to keep a layman from being elected to any connectional office in the Church, and in fact such offices have sometimes been filled by laymen. For example, our Discipline specifies that one of the two Book Agents shall be a layman. The General Conference would have the power to select any officer that it has to elect from among the laity. As we noted in Chapter II, half the members of the General Conference are laymen; a considerable minority of each Annual Conference are laymen; a large majority of the District Conference are laymen; and, with the exception of the pastor, it frequently occurs that the Quarterly and Church Conferences are composed of laymen altogether. When it comes to the local Church, as a rule its offices are all filled by the laity.

1. In the Annual Conference

Each Annual Conference has a Board of Lay Activities and a Conference Lay Leader. The Conference Lay Leader is Chairman of this Board, which is made up of "District Lay Leaders and Associate District Lay Leaders from each presiding elder's district. . . . It shall be the duty of the Board to consider, promote, and execute plans for larger activities of laymen in all the work of the Annual Conference and to coöperate with all the other Conference Boards in executing their plans for larger service in the work of the Church." (See Discipline, paragraph 544.)

On some Annual Conference Boards, as the Board of Missions and the Sunday School Board, the law of the Church requires that there be an equal number of laymen and preachers, while on other boards, as the Board of Education, it is customary to elect laymen to membership as well as preachers. Any Annual Conference Board, such as the Sunday School Board, Board of Missions, Board of Church Extension, Board of Education, may employ laymen or women as field workers. The Conference Lay Leader is elected by the Annual Conference at each session.

2. In the Congregation

The officers of the local Church, which make up the official board, or the Quarterly Conference, are "all traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conference to which they belong), with the exhorters, stewards, trustees who are members of the Church, and class leaders . . . together with the superintendents of Sunday schools who are members of the Church, the secretaries of Church Conferences, the presidents of Senior Epworth Leagues, the charge Lay Leader, the Church Lay Leaders, the Chairman of the Evangelistic Committee, the Chairman of the Social Service Committee, the President of the Woman's Missionary Society, and none others."

Exhorters.—"An exhorter is one licensed by the Quarterly Conference to read scripture lessons and make a practical application of their truths to the public congregation. Exhorters are not expected to select a text and preach a regular sermon. Their service is confined to singing, prayer, and public exhortation. License to exhort must be given and annually renewed by the Quarterly Conference, to which body the exhorters are responsible for their official conduct."

Stewards.—"Stewards are elected by the Quarterly Conference. Their business is (1) to attend to the financial interest of the charge; (2) to advise and confer with the pastor as to the general management of the work."

Trustees.—"All Church property—such as meeting-houses, parsonages, cemeteries—held according to the Discipline, is vested in a board of trustees, who hold it in trust for the use of the members of the Methodist Episcopal Church, South." "These churches are held for the sacred purpose of divine worship, and are to be closed against all political or secular meetings. The trustees are elected by the Quarterly Conference, and are responsible to the same."

Superintendents of Sunday Schools.—The Quarterly Conference elects superintendents of Sunday schools on the nomination of the preacher in charge and assistant superintendents on nomination of the superintendent.

President of Senior Epworth League.—This officer is elected by the Epworth League, but must be comfirmed by the Quarterly Conference.

Church Conference Secretaries.—Each Church should hold a Church Conference very early in the Conference year and elect a Secretary. All such Secretaries are members of the Quarterly Conference. Their work is to keep a correct register of Church members and the minutes of the Church Conferences.

Lay Leaders.—The fourth Quarterly Conference of each pastoral charge elects a Lay Leader for the charge, and where a charge has more than one Church a Lay Leader is elected also for each Church. It is the duty of these Lay

Leaders to lead the evangelistic and other lay activities of the Church. Lay Leaders may become sources of great power in the work of the Church.

Chairman of the Evangelistic Committee.—It is the duty of the first Quarterly Conference of each Conference year to elect an Evangelistic Committee, and the chairman of that Committee becomes a member of the Quarterly Conference.

Chairman of the Social Service Committee.—The Social Service Committee is chosen in the same manner as the Evanglistic Committee, and its chairman also has membership in the Quarterly Conference.

Questions on Chapter IV

1. Mention some offices in the Methodist Church that are held by preachers.
2. How are bishops chosen? How long do they hold office?
3. Name some duties of bishops.
4. What is an itinerant preacher?
5. How are presiding elders chosen? What are some of their duties?
6. What is a preacher in charge? How is he appointed? Name some of his duties?
7. Name some other offices to which itinerants may be appointed.
8. What is a local preacher? How may a member become a local preacher?
9. What general offices in the Church may be held by a layman?
10. What Annual Conference offices may a layman hold?
11. What offices are usually filled by laymen in the local Church?
12. What are the duties of a steward? A trustee? A Sunday school superintendent?
13. What are the duties of an exhorter?
14. The duties of the President of an Epworth League?
15. Of a lay leader?
16. Who constitute the official Board of a Church?

CHAPTER V

The Methodist Ministry

In these lessons words are used in their most usual sense. This is no place for drawing fine distinctions. There has been not a little discussion, for instance, as to whether the episcopacy as we have it is an "order" or an "office." That discussion has turned on whether the New Testament gives three orders in the ministry, or only two; whether there were deacons, elders, and bishops, or whether the office of bishop was simply one to which an elder was assigned or elected. In the sense of ordination there are three orders in the Methodist Church: deacons, elders, and bishops—for a man is inducted into either order by the laying on of hands. But there is this difference: We "ordain" deacons and elders and "consecrate" bishops. This is done, not because there is any specific command in the New Testament on the subject, but to safeguard our ministry against the ignorant and those who are unsound in doctrine or life, and to give the Church a fair chance to vouch for the character and ability of those whom it sends to the people as pastors, or shepherds. But the practice of ordination has ample warrant in both the letters and the example of the first apostles, and it is a custom that is almost universal among Christian denominations. According to their ministerial standing, there are in the Methodist Church four classes, grades, or ranks of preachers:—licentiates, deacons, elders, and bishops.

1. Licentiates

A licentiate is a man who has been granted authority by a District Conference to preach. His license carries no authority to administer the sacraments or perform the marriage service, but a licentiate who is a pastor may perform marriage and administer baptism in his own

pastoral charge. Before a man can be granted a license to preach he must be recommended to the Quarterly Conference of the charge where he holds Church membership, must pass an approved examination on a course of study prescribed by the bishops, and must satisfy the District Conference that he is in other respects a proper person to trust with such authority. Each District Conference also elects a Licensing Committee of six or four, which may act in emergencies between the session of the District Conference and the next Annual Conference. For example: If a young man wished to enter an Annual Conference, but had not been licensed by the District Conference, the presiding elder could call together the Licensing Committee and it could grant him a license to preach and recommend him for admission on trial. In the case of a local preacher, a license holds good only until the next District Conference. A license must be renewed from year to year until its holder is ordained deacon, when his orders confer permanent authority to preach and administer baptism and perform the marriage service, whether he is a local or traveling preacher.

2. Deacons

In order to become a deacon, a preacher must preach two years, if an itinerant, or four years as a local preacher. A traveling preacher must pass an approved examination on the prescribed course of study, be recommended by the Examining Committee, and be elected to the office by the Annual Conference, after which he is ordained by a bishop. There are some exceptions to this rule in favor of chaplains in the army and foreign missionaries.

Before a local preacher can become a deacon, he must preach not less than four years, pass an approved examination by a District Conference Committee on the prescribed course of study, and be recommended by the District Conference. After that his case takes the same course as that of a traveling preacher. A preacher holding or entitled to deacon's orders, and having been on trial for two years,

may be admitted into full connection in the Annual Conference, and when so admitted he is entitled to take part in all its proceedings.

A deacon may perform all the offices of the ministry, except administering the Lord's Supper, and assist in the ordination of other preachers. He may assist with the Lord's Supper.

3. Elders

Before a preacher is eligible for elder's orders, he must have been a deacon not less than two years if a traveling preacher, and not less than four years if a local preacher. In either case, a deacon obtains elder's orders by substantially the same process that was followed for deacon's orders.

An elder is eligible to appointment as presiding elder, and to do all the work of the ministry except the ordination of other preachers, and he may assist a bishop in the ordination of elders.

4. Bishops

A bishop is elected by ballot by the General Conference and consecrated to the office "by the laying on of the hands of three bishops, or at least of one bishop and two elders." The number of bishops to be chosen is determined by each General Conference. Bishops hold office for life, or during good behavior; and let it be said to the credit of the bishops that not one of them has ever been expelled from office.

The Itinerancy

"A marked peculiarity of Methodism is the itinerancy of her ministry. It is a simple and easy plan of shifting the ministers from one field of labor to another. It requires three things:

"1. That the congregations give up their right to choose their pastors.

"2. That the ministers surrender their right to select their own field of labor.

"8. That the appointment be referred to a competent, impartial, untrammeled, but responsible authority arranged by the law of the Church.

"Both the people and ministers, however, are at liberty to make known their peculiar condition, wishes, and circumstances to the appointing power. And thus, under this elastic system, all parties have their own choice, when it is clear that the good of the work will be served. While the bishops have the sole authority of making the appointments, yet they always do so under the advice of the presiding elders.

"The peculiar advantages of the system are that it keeps all the Churches constantly supplied with pastors. The weak and poor Churches are as regularly supplied as rich ones. Though such Churches be out of the way, and able to pay but little, yet they always have a pastor. Consequently, we never have what is so frequently found in otherdenominations—viz., vacant churches. No effective preacher in this system is ever found without a pastoral charge." (H. T. Hudson, in "Methodist Armor.")

The Work of a Bishop

A bishop has charge of a certain number of Annual Conferences. The bishops meet in the spring of the year and divide the Conferences among themselves. The law of the Church lays down no plan for doing this, but the custom is to have a committee of three, in rotation, who fix the assignments of all the bishops except those who on account of age of infirmity are no longer on the effective list. It is the duty of a bishop to travel through the Conference that he has in charge and to exercise the closest possible oversight of all the interests of the Church in those Conferences. He must preside at the Annual Conference, select the presiding elders, fix the number of districts and their boundaries, decide how the pastoral charges shall be formed, appoint the preachers to their work, ordain the deacons and elders, decide questions of law, and attend to numerous other general and special duties pertaining to the

office. All the bishops are members of the Boards of Missions and Church Extension, and some of them are members of various other General Boards. The bishop who meets half the demands that the office makes upon him will always be "in labors abundant." Methodist bishops are not, and cannot be, "autocrats," as is sometimes charged, because their duties and authority are carefully defined in the Book of Discipline, and they are answerable to the General Conference for the proper discharge of their responsibilities.

Work of a Presiding Elder

In administrative affairs the presiding elder is a sort of personal representative of the bishop during the latter's absence from his district. He must be appointed annually and cannot be allowed to serve the same district more than four years in succession. He must "travel through his district to preach and oversee the spiritual and temporal affairs of the Church." During the Annual Conference session the presiding elders sit with the bishop in what is known as the "cabinet meeting," to give the bishop such information as he may desire in arranging the pastoral charges and districts and assigning the preachers.

Duties of Pastors

In our Book of Discipline the pastor is known as the preacher in charge." The title originated in the old days when most of the work was made up of large circuits with a number of "Societies," or Churches, in each, and several preachers were assigned to one circuit. One preacher was put in charge of the rest, and was made responsible to the bishop and the Annual Conference for the work in that circuit. Junior preachers, or assistant pastors, are still sometimes appointed, and the pastor is still loaded with large and varied responsibilities, hence the title "preacher in charge" is still appropriate. The Book of Discipline sets down twenty-one duties for the preacher in charge, and others not "nominated in the bond" come up with each

passing day. The faithful pastor is a very busy and burdened man.

Questions on Chapter V

1. What is the difference between an "order" and an "office" in the Church?
2. How many ranks, or grades, of preachers are there in the Methodist Church?
3. How may a man obtain authority to preach in the Methodist Episcopal Church, South?
4. What is a newly licensed preacher called?
5. How long must a preacher hold a license before he can be ordained, if a traveling preacher? If a local preacher?
6. What tests must a preacher meet before ordination?
7. What authority does ordination confer upon a deacon? May a preacher exercise this authority under any circumstances before ordination? If so, when?
8. How does a preacher become an elder in the Church? What new authority is conferred by elder's orders?
9. How is a bishop chosen? How is he set apart for his work? How long does he hold office?

CHAPTER VI

FINANCING THE CHURCH

THE kingdom of God is a spiritual kingdom, but the Church is an organization for the purpose of extending the kingdom; and if it is to do its work there must be money for the support of those who give all their time to the Church, for the expense of those who travel, and for the building and upkeep of churches and such other buildings as are necessary for the Church to perform its providential services to the world.

Under the Mosaic dispensation the Jews were required to deliver one-tenth of their increase, especially of their fields and flocks and herds. This tenth was devoted to the support of the tribe of Levi for two reasons: First, the Levites did not share in the division of the land; only small cities were allotted to them as homes. Second, they were "set apart" as priests to minister at God's altar. They gave themselves wholly to spiritual things and were entitled to a living. This was God's will and commandment. Only when Israel was in a backslidden condition were the tithes neglected. None but the Levites shared in the tithe. They kept up the worship, in the tabernacle, then in the temple. At no time until we reach the New Testament do we read of a collection for the support of the Church or its dependents. The tithe supplied all that was necessary.

Besides paying in the tenth, many Jews, more religiously inclined than ordinary, made freewill offerings. The tither discharged a legal obligation which one might do with but little or no thankfulness. The freewill offering was an expression of overflowing gratitude. It is sometimes exhibited by tithing Christians. A little girl on receiving her allowance, ten pennies a week, put one penny away with her Church money. "Now," she said, "I must give something," and put aside another penny. "Why, daughter,"

said her mother, "you have paid your tenth." "Yes, I know, but that wasn't mine; it belonged to God. The other penny was mine, and I am giving it to the Lord." Could one's sense of gratitude to God be better expressed?

Many Christians believe that with the coming of the gospel the Mosaic ordinances, except such as enjoined the observance of moral principles, were "done away," the tithe law included. They believe that the financing of the Church was placed on a better and a broader basis—namely, that as every man belongs to God, soul, body, and estate, and is God's steward, the whole of his income must be consecrated to God and used to his glory. According to this view, there are many cases in which the Christian in order to meet his obligations to the Church must give much more than a tenth of his income, and the cases are probably exceptional when one should give less. In all cases, however, the amount to be contributed is not a matter of hard and fast rule but a matter to be determined by an enlightened Christian conscience.

The Christian cannot do better than to follow St. Paul's rule: "Upon the first day of the week let every one of you lay by him as God has prospered him." "But this I say: he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

If all Christians would follow this rule, the Church would never lack funds for the carrying on of its work.

Boards of Lay Activities

General Board.—The General Conference of 1922 created a Board of Lay Activities, which has charge of "all distinctive activities of laymen in the work of the Church." This Board is composed of all the Conference Lay Leaders of the Church, and the General Secretaries of all the Gen-

eral Conference Boards are consulting members. The main purpose of this Board is to increase the interest of the laity and give them a larger place in the work of the Church. It promotes the organization of groups of men in each congregation.

Conference Board.—Each Annual Conference also has a Board of Lay Activities, consisting of the Conference Lay Leader, who is Chairman of this Board, the District Lay Leaders and Associate District Lay Leaders within the Conference. The Conference Lay Leader is elected by the Annual Conference on nomination of the Conference Board of Lay Activities. The duties of this Board in its own Conference are similar to those of the General Board of Lay Activities for the entire Church.

Commission on Budget

General Commission.—The General Conference of 1922 created a Commission on Budget, for both the entire Church and for each Annual Conference. The General Commission on Budget is composed of the General Secretaries of all the connectional Boards that have charge of interests for which assessments are made and "one Publishing Agent, six ministers and six lay members, none of whom shall be members of any connectional Board, to be elected by the General Conference." (See Discipline, 1922, paragraph 355.) Each Board is entitled to one vote in the Commission. After making careful inquiry "regarding all the general interests of the Church, that none may be neglected or jeopardized," the Commission "shall recommend to the General Conference, for its action and determination, the total amount to be assessed for all these connectional interests." The amount agreed upon by the General Conference "shall be apportioned to the several Annual Conferences by the Commission on Budget, according to such plan as the General Conference may adopt." When the apportionment thus made gets to the Annual Conference it is "distributed to the several districts as the Conference or Mission may decide," and the district stewards shall "distribute to the pastoral

charges the amounts asked of their respective districts." This is the way we get our "assessments," to which each member is expected to contribute at least a year. The Commission fixes the per cent of the amount secured from the assessment that shall go to each General Board. The following assessments are fixed by this Commission: Foreign Missions, Home Missions, Church Extension, Education, American Bible Society, Bishops, General Conference Expenses, Sunday Schools, Epworth Leagues, and any other interest which may be indorsed by the General Conference.

Conference Commission on Budget.—Each Annual Conference has a Commission on Budget, composed of five preachers and five laymen and the chairmen of the Conference Boards. This Commission serves the same purpose in the Annual Conference that the General Commission serves for the entire Church.

Board of Apportionment

This Board is composed of the Secretary of the College of Bishops, the Secretary of the Board of Church Extension, the Secretary of the Board of Education, and the Book Editor. It meets in the month of June following each session of the General Conference and fixes the ratio on which the general Budget shall be divided among the Annual Conferences. Two calculations are made: One based on the number of members in each Annual Conference and another on the amount contributed in each Conference during the preceding four years for the support of pastors and presiding elders. The two results are then added together, and the average thus obtained is used in apportioning assessments to that Conference.

The Support of the Ministry

The business of each pastoral charge is in the hands of the Quarterly Conference, and the support of the ministry is in the hands of the Board of Stewards. This Board is elected at the fourth Quarterly Conference, on nomination of the pastor. A Quarterly Conference has the right to

vote down a nomination made by the pastor, in which case he has the right to nominate another.

Every one who offers himself for any kind of ministry or service in the Methodist Church surrenders the right to select any particular work or demand any particular salary. The question of where he shall work and the remuneration of the work is left to the authorities of the Church delegated to attend to such matters.

Bishops.—The salary of the bishops is uniform and is estimated by the General Conference Committee on Episcopacy. The amount so estimated is reported to the Commission on Budget, which fixes the Bishops' Fund at such a percentage of the total apportionment to be asked of the Church for all general interests as may be necessary to secure the amount needed. Each Conference treasurer is required to send monthly to the Publishing Agents, who are Treasurers of the Bishops' Fund, the amount that is prorated to that fund, and to the widows and children of deceased bishops the amount collected, in proportion to the amount estimated for their support, and take receipts for the same. At the Annual Meeting of the Bishops the Publishing Agents report in writing the amount paid to them by the several Annual Conferences on the Bishops' Fund and their disbursement of the same."

Presiding Elder.—"The salary and traveling expenses of the presiding elders shall be estimated by the district stewards."

Pastors.—"The salary and traveling expenses of preachers on circuits and stations shall be estimated by their respective Boards of Stewards, after consultation with the preacher in charge." "The stewards shall report to each Church meeting the whole amount to be raised and that part of it which each congregation is expected to pay. The Church Conference may adopt its own method of raising the money. Each member of the Church is expected to pay according to his or her several ability for the support of the ministry, and the stewards of each station or circuit shall determine whether payments are to be made weekly,

monthly, or quarterly, during the year. They shall then ascertain how much each member is able and willing to pay in the installments fixed by the stewards; and whatever amount each member agrees to pay, he or she shall be under solemn obligation to pay, and can only be released from this obligation by the order of the stewards, or by vote of the Church Conference for good cause shown."

How Other Itinerants Are Supported

"Every minister who by the rules of the Church is a claimant on its funds shall have his claim estimated, as far as practicable, by those who are to pay it, or by an agent authorized to act for them," (Discipline, paragraph 251.) The salaries of Connectional Officers, such as the Book Editor, Sunday School Editor and others who are paid by the Publishing House, are fixed by the Book Committee, elected by the General Conference, or by the Book Agents, acting under the authority of the Book Committee. The salaries of the General and Conference Missionary Secretaries and their helpers are fixed respectively by the General and Conference Boards of Missions, and the same rule is applied to the officers and employees of all other Church Boards. Itinerant preachers appointed to editorial, college, and other kinds of work have their salaries fixed and paid by the boards employing them.

Envelopes

The envelope system of weekly contributions was first introduced in 1873 in the Churches in New England and has since been adopted almost universally throughout the country. It is now the uniform system of the Methodist Church and every loyal Methodist who sincerely desires to coöperate heartily with the Methodist Church should secure and use the envelopes for the weekly contribution. The system has been thoroughly tried out and its immense advantages recognized by all the Churches which have adopted it. It develops the habit of regular, systematic giving unto the Lord. It makes our giving a thoughtful, cheer-

ful, systematic worship. "The Lord loveth a cheerful giver." It furnishes the support for the Church in its activities, when the money is due, and enables the Church to meet current expenses with promptness and honor. It introduces the scriptural principle of foresight and preparation in giving. Nothing is more worshipful and beautiful in the Christian life than the religious planning and laying by in store in preparation for this delightful service, and this accounts for the scriptural injunction: "Let every one of you lay by him in store as God hath prospered him." However small may be your contribution, according to all gospel teaching it is as important to you and to the Church and as pleasing to God as the largest contribution if the amount is commensurate with your ability. You will recall the beautiful tribute the Saviour paid to the poor widow who gave the two mites, and the fearful condemnation that fell upon the man of one talent because it was so little that he did not think it worth while to try to improve it. His Lord cast him into outer darkness for this failure. Provide your offering, large or small, and worshipfully present it to the Lord according to his command on the first day of the week.

Questions on Chapter VI

1. What was the Old Testament plan of Church support?
2. See what you can learn of the New Testament plan in 1 and 2 Corinthians.
3. Describe the plan of the Methodist Episcopal Church, South, for handling its connectional finances.
4. Describe the plan for handling Conference finances.
5. How are our bishops supported? Who fixes their salaries?
6. How are presiding elders supported? Who fixes their salaries?
7. How are pastors supported? Who fixes and collects their salaries?
8. Tell some ways in which the support of other itinerants is met.

9. Who handles the business of a pastoral charge?

10. What is the envelope system? State some good points that it has as a method of collecting Church funds. Can you think of any disadvantages that it might develop?

11. Apart from its divine sanction, what is to be said for proportionate giving as a reliable means of financing the Church?

CHAPTER VII

What Methodists Believe

Bishop McTyeire started his "History of Methodism" with the statement: "It was not a new doctrine but new life the first Methodists sought for themselves and for others. . . . The mission of Luther was to reform a corrupt Christianity; that of Wesley to revive a dying one. . . . The Methodists came forth as evangelists. They persuaded men. With existing institutions and creeds they had no quarrel. . . . Their controversy was not with Church or State authorities, but with sin and Satan; and their one object was to save souls." Accordingly, the Methodists did not start on their career by adopting a creed. John Wesley was himself an Episcopal clergyman and found no fault with the doctrines of that Church. When he wrote a Discipline for Methodists he simply took those of the Articles of Religion of the Church of England which he deemed most important and used them as a sort of creed for Methodists. These are found in the front of every Methodist Discipline, but for the sake of convenience the substance of each one is given here.

Articles of Religion, Abbreviated.

(Taken from "When We Join the Church," by Archie Lowell Ryan. The Articles are printed in full in the Discipline.)

*1. There is but one God, but he has revealed himself as a Trinity—the Father, the Son, and the Holy Spirit.

*2. Jesus is the God-Man. He was truly man and also truly God.

*3. Jesus arose with his body from the grave and lives forever.

*4. The Holy Spirit is a divine Person.

*5. The Bible contains all we need to know to be saved and is our only sacred rule of faith and life.

*6. The Old Testament as well as the New Testament is sacred. The Old Testament ceremonies and customs were for the Jewish people, but its general precepts are for all.

*7. All men inherit from their ancestors evil as well as good traits and desires. These inherited evil impulses incline us to do wrong and are therefore called "birth sins," or "original sin."

*8. Each of us has a free will and can choose right or wrong, but we are unable without the help of God to live a good and holy life.

*9. We are saved by faith, and faith only. No one can be saved by his good works.

*10. Good works that are done in the right spirit are pleasing to God. They are the necessary fruits of a Christian life.

*11. No one can do more good than he ought to do, so there can be no works of supererogation to be credited to other people.

*12. A Christian who falls into sin can receive God's forgiveness if he truly repents.

†13. The visible Church of Christ is composed of believing people banded together to provide for the preaching of the gospel and the administration of the sacraments.

†14. The Roman Catholic view of purgatory, the pardon of sins, and the worship of images, relics, and saints is contrary to the Word of God.

†15. In the public worship and the sacraments only a language the people can understand should be used.

†16. There are only two sacraments, baptism and the Lord's Supper.

†17. Baptism is a symbol of the new birth, or the symbol of beginning of the Christian life.

†18. The Lord's Supper is a symbol of Christ's suffering and death for us. The bread and wine are not changed into Christ's body.

†19. The people have a right to both the bread and the wine in the Lord's Supper.

†20. The "mass" is unscriptural and utterly wrong.

†21. Ministers have a right to get married.

†22. Every Church, or denomination, has the right to adopt and use a ritual of its own.

*23. The government of the United States is and ought to be free and independent.

*24. Christians have a right to own private property if they use it in a Christian way.

*25. It is right for the sake of justice and truth to take an oath before a proper official.

Of the above Twenty-Five Articles of Faith, thirteen are accepted by the Christian world. They are indicated thus *. Twelve of them are articles on which the Methodists and other Protestant Churches differ from the Roman Catholic Church. They are marked thus †.

There are other doctrines held in common by the Christian world and still other doctrines held by the Roman Catholic from which the Methodists and other Protestant Churches dissent.

When a person unites with the Methodist Church the only creed that he is required to subscribe to is what is commonly known as the Apostles' Creed.

From the above summary it will be seen that upon the truths that follow the Christian world has ever been agreed:

1. *Concerning God.*—That "we believe in God the Father Almighty, Maker of heaven and earth," "who in perfect wisdom, holiness, and love pervades, sustains, and rules the world which he has made." "And in Jesus Christ his only Son our Lord," who was in glory with the Father before all worlds, and who, in the infinite love of the Father the Son for us men and our salvation, counted not his divine glory a prize to be selfishly held fast, but emptied himself and became partaker of man's nature. "Was conceived by the Holy Ghost, born of the Virgin Mary," revealed in one holy life God to men and how men should live to God. Died the just for the unjust, as an atonement for

sin. "Rose again from the dead the third day," and by his life, death, and resurrection established a way by which men may obtain forgiveness of sins, purity of heart, and blessedness forever. "And in the Holy Ghost," "proceeding from the Father and the Son, very and eternal God, by whose operation on men dead in trespasses and sin they are quickened to repentance, faith, and loving obedience, and are made partakers of the divine nature."

2. Of God's Grace.—"That were it not for the grace of God, revealed in Christ, there would be no impulse now in any heart to turn again to God and righteousness; but that through this grace of God, revealed in Christ, God seeks and has been seeking through all time to draw men again unto himself, restoring in them his lost image, and fitting them for yet partaking of that blessedness and fellowship which he designed for them in their creation."

3. Of Salvation.—"That, where there is response on the part of man to the divine impulse, he comes to hate iniquity and love righteousness, to recognize the defilement of his own nature, the power of sin in his life, and his need of a Deliverer; and that, trusting in Jesus Christ as the world's Redeemer and his Saviour, he finds peace with God and spiritual renewal." "Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

4. Of Damnation.—"That where there is resistance of man to this drawing of God, those doing so reveal themselves thereby as at enmity with God and righteousness and rebels in his universe." Where such resistance is persisted in it can only result in the everlasting banishment of that soul from God, in misery and woe, as is plainly set forth in the Scriptures.

5. Of Obedience.—"That it is incumbent upon all those who have been restored through faith in Jesus Christ to God's fellowship and favor to order their lives in obedience to God's Word, following the example of their Lord and Saviour, who did no sin, and who went about doing good."

6. Of the Church.—"That the regenerate are the true

Church, to which, among other sacred obligations, is committed the task (in the power of the Holy Ghost) of transforming the world morally and socially into the kingdom of God."

7. *Of the Sacraments.*—"That the sacraments of baptism and the Lord's Supper were instituted by Christ 'not only as badges or tokens of Christian men's profession, but also as signs of grace, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him.'" "Baptism with water in the name of the Father, and of the Son, and of the Holy Ghost is commanded by Christ, and is a sign of regeneration or the new birth." "The Lord's Supper, a partaking of bread and wine together, is not only a sign of the love that Christians ought to have among themselves one to another, but also is a sacrament of our redemption by Christ's death and a memorial thereof till he come."

8. *Of the Judgment.*—"That Christ shall come again in glory at the end of the world to judge the world in righteousness; that there shall then be a resurrection of all men from the dead, to receive final awards, according to the deeds done in the body, whether they be good or whether they be evil."

9. *Of the State.*—"That as respects civil affairs, it is as truly the duty of every Christian to 'render unto Cæsar the things that are Cæsar's' as 'unto God the things that are God's.'"

The General Rules.

(Abbreviated. Printed in full in the Discipline. Taken from "When We Join the Church," by Archie Lowell Ryan.)

The General Rules *forbid*

1. Doing harm or evil of any kind; profanity (swearing); unnecessary work and buying or selling on Sunday; using, buying, or selling intoxicating liquors as a beverage; fighting, quareling, brawling, brother going to law with brother; returning evil for evil; smuggling; taking usury or unlawful interest; uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of minis-

ters; doing to others as we would not they should do unto us.

2. Doing what we know is not for the glory of God, as indulging in extravagance in dress; the taking such diversions as cannot be used in the name of the Lord Jesus; singing smutty songs and reading questionable and harmful books; practicing needless self-indulgence; laying up treasure upon the earth; contracting debts without a probability of being able to pay them.

The General Rules *require*

Being merciful and doing good of every possible sort, and as far as possible to all men:

To their bodies, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or encouraging all with whom we come in contact.

Doing good, especially to Christians, employing them preferably to others; buying one of another; helping each other in business.

Being diligent and frugal.

Running with patience the race which is set before us—denying ourselves and taking up our cross daily.

The General Rules *enjoin:*

Attendance upon all the ordinances of God, such as—

The public worship of God,

The Lord's Supper,

Family and private prayer,

Bible study.

Questions on Chapter VII

1. Is the standpoint of Methodism mainly doctrinal or experimental?
2. Where did we get our Twenty-Five Articles of Religion?
3. Where did we get our General Rules?
4. What vow do we take when we join the Church?
5. What do we believe about God?
6. What do we believe about Jesus Christ?

7. What is our faith in the Holy Spirit?

8. How do we believe that men are saved?

9. What do we believe about the Church?

10. What is the "mass"? Who believes in it? Is it justified in the Bible?

11. What do we believe about civil government?

12. What do our General Rules forbid? What do they enjoin? What do they require?

CHAPTER VIII

Distinctive Doctrines of Methodism

While Methodism started in a new experience, and not a new doctrine, its main business is to teach the Bible; and the Bible must be studied before it can be taught. Bible students differ as to the meaning of certain passages, and every conscientious teacher feels bound to explain the Bible as he understands it. Out of these different interpretations of Scripture have grown the "doctrinal differences" among Christians. Where any considerable body of Christians have agreed on an interpretation of Scripture their view has been written sooner or later into a statement of what they believe in common, and that statement has been called a "creed." In that way the great creeds of Christendom have grown up. When the Methodists went forth to preach they explained the Bible as they understood it, and their interpretations did not always please some of their hearers. Their teachings were attacked, and they felt duty bound to defend them. So in England much of the first writing of the early Methodists was "controversial," and in this country "doctrinal debates" between Methodists on the one hand and Calvinists or immersionists on the other were frequent. But in matters of that sort it has been the practice of Methodists to act on the defensive. Before receiving "elder's orders" every Methodist preacher takes a solemn obligation to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." Hence when others insist upon teaching our members doctrines that we think are not sound, it becomes the duty of the pastor to expose the fallacy of such doctrines.

Different interpretations of the Bible have led to differences of belief in different Churches, and the things which we believe and which some other bodies of Christians do

not believe, as distinguished from the doctrines held by Christians in common, have become what are called the "distinctive doctrines" of Methodism.

The following summary of distinctive doctrines has been prepared by Rev. T. H. Lipscomb:

1. As Distinct from What Roman Catholics Believe

Catholics would, in general, agree on all points indicated in the last chapter section, as held by Methodists "in common with all Christians," though all along they would add matters of faith which Methodists and all Protestants reject. To the Holy Scriptures, as the rule of faith and practice, they would add the traditions of the Catholic Church as of like validity. To the doctrines of man's fall and redemption through grace in Christ Jesus they would add—now in an undertone, formerly in unmistakable terms—that this grace of God is mediated by and through the Roman Catholic Church only, which is the vicegerent of Christ upon earth, with the pope as its infallible head.

They hold that salvation is by both faith and works; that works of supererogation are possible; and that through the Church the excess of good works of the saints may be transmitted to the sinful. The piety of saints is also supposed to make their prayers of special avail with God; so prayers to the saints and to the Virgin Mary are permissible, seeking intercession through them. The worshiping and adoration of images and relics is permitted and justified.

To the two sacraments of baptism and the Lord's Supper they add five more—confirmation, penance, orders, matrimony, and extreme unction—and upon these sacraments great emphasis is placed. Baptism efficaciously works regeneration within all who are baptized; practically all are baptized in infancy; so the evangelical Christian doctrine of conversion is almost unknown. The priest in the mass performs the priestly function of offering up, in the elevation of the host, time and again the sacrifice of Christ to God, at which the people bow in worship of the host as God. Upon the congregation the priest pronounces absolution of sins, and at the confessional in private—the priest thus standing between man and God, and the people approaching God and receiving blessings from him through the priest. So in extreme unction, at the point of death, the priest, with olive oil consecrated by a bishop, anoints with much ceremony and Latin quotations various parts of the body (eyes, ears, mouth, nose,

feet, etc.), washing away sin, confirming the soul of the sick man, and assuring him of God's mercy.

And even beyond the grave, to our doctrines of heaven and hell they add a doctrine of purgatory in whose fires the souls of all imperfect Christians are to be purified and fitted for heaven.

To all of which, including their forbidding of the clergy to marry, Methodists and Protestants in general reply, in the language of the Thirty-Nine Articles: "Such are fond things, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

3. As Distinct from What Baptists Believe

(1) Pouring, sprinkling, and immersion are all scripturally proper modes of baptism, and insistence upon baptism by immersion only is an emphasis, contrary to the spirit of the New Testament and unjustified in the New Testament, upon the merely outward mode of symbolizing an inward grace. While all Christians agree that Christ commands baptism, using water "in the name of the Father, and of the Son, and of the Holy Ghost," yet we emphatically deny that he specified a mode, and that immersion is essential to obedience. Those as truly "obey Christ in baptism" who, confessing him as Lord and Saviour, are baptized by pouring or sprinkling (the Bible is full of allusions to these as symbolizing cleansing) as do those who are baptized by immersion. They have, further, the advantage of being less likely to make their faith center around and in the observance of a mere outward rite than are those who give to the mode such overshadowing emphasis.

(2) Its ministers, and the ministers of all denominations who are called of God to this holy office, are as truly ministers of Jesus Christ as are those ordained by the Baptist Church, and when so authorized by their respective Churches are as truly empowered to administer the sacraments, and these sacraments of baptism and the Lord's Supper are as valid when administered by them as by a Baptist preacher. The claim of the Baptist Church to these rights exclusively, and the rejection by them of even immersion when administered by a preacher not of their communion, Methodists look upon as an assumption of exclusive rights in the kingdom of God unparalleled (even Roman Catholics admit the validity of alien baptism), which the Christian charity and catholicity of other Christian ministers and Churches must pardon, and be brotherly still.

(3) There is no justification in the New Testament, further it is contrary to the spirit of Christian unity constantly enjoined by Christ, for excluding from the sacrament of the Lord's Supper those who would come in reverence and faith, merely because they differ in conviction as to matters of outward administration. To do so is to manifest the spirit of the sons of Zebedee, whom Christ rebuked for their exclusiveness.

Such doctrines, regarding ministerial rites, baptism, and the Lord's Supper, it is painful even to state, and to be rejected they need but to be known. *They will certainly one day have to be discarded even by Baptists themselves, when Christ crowns as his own ministers and men of all faiths, baptized by all modes, and when he invites all alike to sit down together to the marriage supper of the Lamb.*

(4) Methodists hold further, as distinct from Baptists, that, having once entered into a state of grace, it is possible to fall therefrom. The same free choice through which one becomes united to Christ remains after conversion, so that a man is entirely free to depart from God through spiritual neglect or through sinful indulgence. This is written large upon the pages of Scripture, the most explicit statements of it possible being given at length (as in Ezekiel xviii. 24-32, xxxiii. 12-18), and the constant exhortations to watchfulness, to prayerfulness, to keep the body under lest we ourselves (even St. Paul) should be cast away—all are in evidence of the possibility of apostasy, not only of drawing back, but of "drawing back unto perdition," as is specifically stated time and again. To answer that those whose "lamps were gone out" never had any oil, or that those that work iniquity will be saved despite the fact that the contrary is specifically stated in the Scriptures, is the argument of one desperate in defeat.

(5) Lastly, as distinct from Baptists, Methodists believe, with Presbyterians, Episcopalians, Congregationalists, Lutherans, Roman and Greek Catholics—in fact, with forty-nine fiftieths of Christendom—in the baptism of infants. As of old they brought "their babes" to Jesus, as the Greek word indicates (Luke xviii. 15), so we still bring ours, assured that the Master approves and blesses them and rebukes those who rebuke us. And as baptism is the symbol of acceptance and grace and blessing, we baptize them, admitting that they cannot understand, but assured that bringing our children thus into covenant relations with God and taking upon ourselves the obligation of teaching them the meaning of the rite and the truths of our holy religion, hoping and saying that they may embrace them and ratify our action in later years, has behind

it the scriptural precedent of circumcision, commanded of God throughout Hebrew history—the words of Christ as he said, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven;" and several instances of "household" baptisms, which imply the baptism of infants, and the practice of the Christian Church from the earliest centuries. Certainly if pouring or sprinkling is not baptism, nor the baptism of infants, we face the anomaly of heaven full of unbaptized persons, for an overwhelming majority of Christians in every age have been baptized in no other manner.

(6) As to Church government, it is well known that Methodists have always followed and prefer in the United States an episcopal form of government, as being both consistent with scripture and effective; comparable not to a monarchy, as is sometimes claimed, but to such a republic as we live in, with men elected to office and to membership in Conferences, and they exercising such appointive or legislative powers as have thereby been conferred upon them. The Baptists maintain a democracy so absolute as to be almost without a parallel in history, each local Church refusing to allow any delegated and representative body to legislate for it.

3. As Distinct from What Presbyterians Believe

(1) Christ died for *all* mankind and not for the elect only, and he draws *all* men by his Spirit with what may be an effectual calling, if they will only respond thereto. An unconditional foreordination and election of some to everlasting life, and foreordination of others to everlasting punishment by withholding from them an effectual call, is a limitation of the atonement and of the love and mercy of God, unjustified by the scriptural revelation which God gives to us of himself and of his Son. We believe, too, that to hold such is to place the blame for sin and neglect of salvation not upon the sinner, but upon God, who withholds from him those spiritual aspirations and impulses which alone would enable him to repent and believe.

(2) As to Divine sovereignty, we believe that God had a purpose and design in creation, and that this purpose and design he is seeking to work out in human history; that his purpose and design for every man is good, but that through freedom man may, and often has and does, frustrate and make impossible the fulfillment of all these gracious plans through willful disobedience and rebellion. To teach otherwise seems to us to make God the author of sin, and makes the wickedness of earth and the misery of hell, alike

with the glory of heaven, that which he desired, designed, decreed, and brought to pass.... If it is objected that such is to destroy the sovereignty of God, we answer: Not so; it was his sovereign will which made us free, and his sovereign power will at last put all enemies under his feet. He cannot and should not force men to do his will, but he can and should and will condemn them when they stubbornly refuse. "All evil in possibility was the awful price God had to pay for any personal sainthood."

(3) The final perseverance of the saints, a doctrine logically following the conception of God's sovereignty as held by Presbyterians, Methodists cannot accept either on rational or scriptural grounds. For it implies that with conversion human freedom ceases; that God has got you and he is going to hold you, whether you will or not. Such we believe to be unreasonable and unscriptural, both the Old Testament and the New Testament being full of passages to the effect that, though

> "The soul that on Jesus still leans for repose
> He will not, he will not desert to its foes,"

yet we may forsake him even after having been once enlightened and been made partakers of the Holy Ghost (Heb. vi. 4-6), and that "the last state of that man is worse than the first" (Luke xi. 26). For "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Pet. ii. 21, 22.)

(4) As to regeneration, Presbyterians are more indefinite in their teaching than are most Christian bodies, though they strongly hold to the necessity of regenerating grace for salvation. But whether the seeds both of repentance and faith are implanted in the hearts of elect infants by the secret operation of the Spirit, as some have taught, or whether this takes place in later years, is a point on which the Church is silent. Methodists have never taught regeneration in infancy, but that regeneration in the full Christian sense takes place only as, in conscious need, the soul cleaves to Christ as a personal Saviour. All agree, however, that the Holy Spirit begins his work in earliest years; to be continued as the child grows and is instructed until it comes, unless disobedient, to a full and conscious experience of salvation through personal faith.

(5) As to Church government, Presbyterians differ from Methodists in rejecting the episcopal mode of government, though they delegate legislative and judicial powers to presbyteries, synods, and General Assemblies to a degree far in excess of that conceded by Baptists. They

recognize also the ministerial rights and offices of other Churches.

4. As Distinct from What Episcopalians Believe.

(1) As to apostolic succession, Episcopalians maintain that their ministry has been empowered to exercise the functions thereof by the laying on of hands of bishops in succession from the apostles themselves, though it is very generally admitted that no such unbroken succession can be traced. They, therefore, claim to be, to a degree excelling all others except Roman Catholics, empowered to exercise the office of the ministry and to be the Church of God; not to the extent, however, to which the Baptists go, of denying the validity of baptism administered by the ministers of other communions, or of requiring that candidates be rebaptized. Methodists deny the validity of the claim to unbroken succession from the apostles, and its importance even if admitted. They maintain that true apostolic succession, acceptable to God, is partaking of the spirit of the apostles and carrying forward in faith and love, under the inspiration of the Holy Ghost, the work which they began on earth.

(2) Episcopalians believe also, in an unqualified sense, in baptismal regeneration, and hold that baptism with water and renewal by the Holy Ghost are coincident. Consequently the baptized children of the Church they look upon as already saved, needing only instruction and confirmation as qualifying them for full membership. Methodists place greater emphasis upon the need of a "change of heart" for all, after they come to years of accountability, and to a definite profession of faith on acceptance into Church membership. Consequently Episcopalians have never been as evangelical as Methodists either in doctrine or religious effort.

(3) Methodists deny that ministers to-day can rightly be termed "priests," having neither the rights of offering sacrifice or forgiving sins, to which appellation Episcopalians hold. Except in high Church circles, however, no sacrificial priestly function is admitted, and the rite of absolution is performed only in a qualified sense. The altar, symbolizing sacrifice, is retained in all Episcopal churches, yet not as having thereon (as in Roman Catholic churches) the very body and blood of Christ; and before this altar the priest ministers, as in a spiritual sense mediating between God and the people. The use of vestments and of a more elaborate ritual is also an obvious, though not

essential, difference between Methodists and Episcopalians.

(4) Methodists and Episcopalians agree in having an episcopal mode of government; though in the Episcopal Church each bishop is limited in jurisdiction to a particular and permanent diocese, while in the Methodist Church bishops are elected as overseers of the Church at large, with such jurisdiction over different portions of the Church from time to time as may seem best for the promotion of its welfare. Episcopal bishops possess no such appointive power over the clergy as do Methodist bishops.—*"Things Methodists Believe," by T. H. Lipscomb.*

Questions on Chapter VIII

1. What is a "distinctive doctrine" of Methodism?
2. How did creeds come to be written?
3. What obligation is a Methodist preacher under to defend the doctrines of his Church?
4. What doctrines distinguish us from Romanists?
5. What doctrines distinguish us from Baptists?
6. What doctrines distinguish us from Presbyterians?
7. What doctrines distinguish us from Episcopalians?

CHAPTER IX

Outstanding Doctrines of Methodism

We have stated that Methodism demands no narrow creedal test of those who would become Methodists. In his sermon on the "Catholic Spirit" John Wesley said: "Every wise man will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love that single question, 'Is thy heart right, as my heart is with thy heart?'" In preparing the General Rules for the United Society, the name by which the first Methodist Societies were known before they became a separate Church, John Wesley said: "There is only one condition previously required of those who desire admission into these Societies, a "desire to flee from the wrath to come, and to be saved from their sins." But he added the significant statement; "But wherever this is fixed in the soul, it will be shown by its fruits." The whole Methodist movement grew out of the religious experience of John Wesley and those who worked with him. This was true of Methodist doctrine as well as Methodist organization. This is the New Testament way. Paul, the great doctrinal writer of the New Testament, built his whole doctrinal system upon his personal knowledge of Jesus Christ, as that knowledge shed light on the Scriptures of the Old Testament. The great body of scriptural truth was held by the Church of England, and it was not on doctrinal gounds that Wesley finally broke with the Establishment. What happened in the Methodist movement was that the doctrines of the Church were warmed into life by the power of the Holy Spirit. It was on matters

of Church polity, rather than doctrinal grounds, that Wesley dissented from the Church of England.

A Universal Atonement

Holding in common with other Christians to such doctrines as the Trinity, the Methodists preached that Christ died for the whole human race, and that every human being could be saved by faith in Christ. This was contrary to the teachings of the Calvinists of that day (Presbyterians, Baptists, Congregationalists, and some Episcopalians) who taught what they called the "doctrine of election," which means that before God made man, "from all eternity," he selected certain members of the human race to be saved from sin and left the rest to a horrible fate, which they could not escape. Those chosen for salvation were the "elect"; the rest were "reprobates." The Methodists planted themselves on the "whosoevers" of the New Testament (see John iii. 16, Rev. xxi. 17, etc.) and boldly declared that "Jesus Christ by the grace of God tasted death for every man." This was called the doctrine of "free salvation," and it won its way until to-day it is preached from most of the pulpits of the world. One secret of the success of Methodism has been its offer of salvation to all who would come to Christ.

Salvation by Faith

Another doctrine of the early Methodists was that no human organization or authority could come between a soul and God. The sacerdotal Churches (Roman Catholic and Church of England) were insisting that men could come to Christ only through the Church; and each of these claimed to be the only true Church of God on earth. The Methodists, along with other Dissenters, declared that "there is one God, and one mediator between God and man, the man Christ Jesus," and that since he had made atonement for sin it was only necessary for the sinner to trust in him. Men were first invited to Christ, and afterward into the Church.

Justification

God the Father is then pleased to count that one justified in his sight, as frequently an accused man is acquitted before our courts and the charge canceled. The forgiven sinner is adopted into the family of God and receives the ground of a new life.

Regeneration

This change is called regeneration, the new birth, and by other terms in the New Testament. Methodism has preached from the beginning, "You must be born again." Our Church seeks to lead all its people to a Christian experience and to an assurance that they are truly children of God.

The Witness of the Spirit

When Methodism arose it was a mooted question among Christians whether any person could know his own standing with God. It was held in Calvinistic circles that men could hope, but could not know that they were of the "elect" this side the grave. The hymn that is sometimes sung even to this day voiced the prevalent teaching on this subject:

"'Tis a thing I long to know;
Oft it gives me anxious thought;
Do I love the Lord, or no?
Am I his, or am I not?"

The Methodists asserted that the good Heavenly Father does not leave his children in doubt on such an important question as that. They made much of the doctrine of the witness of the Spirit. John Wesley said: "The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God: that Jesus Christ hath loved me, and given himself for me; and that I, even I, am reconciled to God." This doctrine of a conscious salvation here and now, verified to-day in the experience of millions of Christians, was regarded when Methodism arose as the privilege of only

a chosen few. Now, like the other great doctrines of Methodism, it is preached by a very large portion of the Christian world.

Sanctification

The newborn man is from the beginning consecrated and set apart for divine service. The process of growth begins and is followed by degrees of development, ever having for its goal entire sanctification, or Christian perfection. The growing life in the Spirit becomes more and more biased against sin and more resolved to attain the highest state of grace. Temptations still are felt, but their force is more easily resisted as the desires for a deeper religious life become stronger. Those who of their own will and by the help of God press onward to this goal all the days of their lives build the most helpful characters of earth and fix their destinies for the eternal life.

Possible to Backslide

Our Lord, for his part, provides for the keeping of this salvation to the end, but it depends upon our own wills whether or not we shall eternally hold fast the gospel privilege. We adhere to that system of doctrine which interprets the Bible to teach that a man is able to abide constantly in union with Christ, or he can sever himself from the true Vine and be cast forth to wither and die. Methodism proclaims that the gospel is for all men without any exception, and that whosoever will may be saved from sin. Methodism is social and democratic in its spirit. It welcomes all, whether rich or poor, educated or ignorant. It tries to make every one feel "at home." Methodism is aggressive in its fight against evil. It does not compromise with wrong and does oppose worldliness in every form. Methodism is a world-wide brotherhood at work in almost every part of the earth. Our government is a system of careful universal supervision. This gives us the strength of a great army.—*Membership Manual of the Methodist Episcopal Church.*

Missions

The duty of preaching the gospel to the whole world is not a peculiar doctrine of Methodism, for the Great Commission is now accepted as of binding force by all the great Christian Churches of the world; but when Methodism arose there was little zeal for the salvation of the world, and the general notion, especially among Calvinists, was that "when God wants the world converted, he will convert it." Methodists felt that God is always willing to save men; that "he waits to be gracious"; but that the task of telling men of the Saviour is committed to the Church. They asked: "How shall they hear without a preacher? and how shall they preach except they be sent" (Rom. x. 14, 15)? John Wesley said, "The world is my parish." So as soon as the Methodist Societies were dotted over the face of the British Isles, they began to cross seas to America and India to carry the gospel of salvation in Christ to all who would "call upon the name of the Lord." It was this missionary spirit that made American Methodism, and that has caused it to carry the gospel around the world.

The Kingdom of God

The New Testament has much to say about the kingdom of God. When John the Baptist and Jesus began to preach, each declared that the kingdom of God is at hand. Jesus talked of the kingdom of God through all his public life and tried to make the disciples understand its true nature. In the mind of John Wesley the kingdom of God was identical with true religion, or Christianity. In his sermon on Scriptural Christianity Mr. Wesley said: "The time will come when Christianity will prevail over all and cover the earth. . . . Of this the prophets of old inquired and searched diligently: of this the spirit that was in them testified: 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And they shall beat their

swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'" The early Methodists believed that Christianity begins in a personal experience, a work of the Holy Spirit that makes a new heart and a new life. Their doctrine was: "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. v. 17). They believed that when a soul has this experience it is concerned for the salvation of other souls and will seek to win them to Christ, that every true Christian is a witness for Christ. They felt that in this way Christianity would spread from heart to heart until, like the leaven working in the meal, it would at last "leaven the whole lump." With prophetic vision John Wesley pictured the day when all Christ's enemies are under his feet and his kingdom rules over all the world: "Civil discord is at an end forevermore, and none is left either to hurt or destroy his neighbor. Here is no oppression to make 'even the wise man mad'; no extortion to 'grind the face of the poor'; no robbery or wrong; no rapine or injustice; for all are content with 'such things as they possess.' Thus 'righteousness and peace have kissed each other'; they have 'taken root and filled the land;' 'righteousness flourisheth out of the earth;' and 'peace looketh down from heaven.' The early Methodists taught that the kingdom of God would triumph, but not by the second coming of Christ to destroy the wicked and reign in person upon the earth; that doctrine came later and never has been the prevailing view among Methodists. They believed in a second coming of Christ, but they did not think that would take place until after his kingdom had saved the world; or as Paul states it: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign until he hath put all enemies under his feet." Some Methodists have held a different view, but the great mass of Methodist preachers and laymen, from John Wesley down, have

believed that God intends to save the world through the gospel of his dear Son, through the slow process of preaching and teaching. They believe that the Sermon on the Mount shall at last become the law of the world.

Final Judgment

Methodists believe in the doctrine of a final judgment and condemnation of those who reject Jesus Christ as Saviour and Lord. Making due allowance for the figurative language in which some descriptions of the Judgment Day are clothed, there stand out stark and naked in the midst of the most literal book in the Bible, perhaps, the Epistle to the Romans, such statements as, "For we must all stand before the judgment seat of Christ," and "For every one of us must give an account of himself unto God," that "every man shall receive the deeds done in the body, every man according to that he hath done whether it be good or bad." Side by side with the mercy of God is the "terror of the Lord." "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. v. 11). "God who will render to every man according to his works: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and . . . obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, . . . but glory, honor, and peace to every man that worketh good." (Rom. ii. 5-10). The issue of this judgment shall be a permanent separation of the evil and the good, the righteous and the wicked. On this point Mr. Wesley said: "The wicked meantime shall be turned into hell, even all the people that forget God. They will be 'punished with everlasting destruction from the presence of the Lord and from the glory of his power.' . . . 'We look,' says the apostle, for new heavens and a new earth, wherein dwelleth righteousness.' . . . 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God.' . . . Of necessity there-

fore they will all be happy: 'God shall wipe away all tears from their eyes; and there shall be no death, neither sorrow nor crying, neither shall there be any more pain.'" In short, Methodists believe in immortal life, and that to men who reject Christ this life turns to eternal death; and that a soul may die without ceasing to exist and suffer.

The Resurrection

Methodists believe in the life after death. They believe in what is termed the "intermediate state," between the death of the body and the final resurrection. They believe that the body of Christ actually returned to life, and that he now exists in a glorified human body; and that "we shall be like him when he shall appear, for we shall see him as he is." In short, we believe, according to the teaching of Christ and Paul, that we shall at last have a "spiritual body." Just what that body shall be, we do not know, but, in the language of Mr. Wesley, "God shall reveal this also, in its season."

Questions on Chapter IX

1. What was the origin of the Methodist movement?
2. What do we mean by the universal atonement?
3. What is the meaning of justification by faith?
4. What is regeneration?
5. What do we mean by the witness of the Spirit?
6. What is the Methodist doctrine of sanctification?
7. What do we mean by the possibility of apostasy?
8. What do Methodists believe about missions?
9. What do we believe about the kingdom of God?
10. What is the doctrine of a final judgment?
11. What do we believe about the resurrection of the dead?

CHAPTER X

What Methodists Believe about the Sacraments

We have seen in Chapter VII that Methodists believe there are two Christian sacraments, baptism and the Lord's Supper. The word "sacrament" is from a Latin word that means an "oath" or "convenant." As used by the Church, the word means the sign of a covenant or agreement, "an outward, visible sign of an inward, spiritual grace." It is a visible expression of our faith in and unity with Christ. So Paul says: "As many as have been baptized into Christ have put on Christ." "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death, till he come." These statements exprees the meaning of the sacraments. Baptism is the confession of our faith in Christ, the rite by which we declare allegiance to his Church. The Lord's Supper is the rite by which from time to time we reaffirm that which was expressed once for all in baptism. Thus our Standard Catechism says:

Sacraments.

What sacraments did Christ ordain in the gospel for perpetual observance in his Church?

He ordained two sacraments: baptism and the Lord's Supper.

What is a sacrament?

An outward and visible sign, appointed by Christ, of an inward and spiritual grace, ministered by his Spirit.

What is baptism?

The application of water to a proper subject in the name of the Father, of the Son, and of the Holy Ghost, to admit the baptized person to the privileges of membership in the Church of Christ.

Who are proper subjects of baptism?

Little children, penitents, and believers.

What does baptism signify?

It is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others

that are not baptized; but it is also a sign of regeneration, or the new birth.

What is the sacrament of the Lord's Supper?

The use of bread and wine according to Christ's commandment, in memory of his death for the redemption of the world, that his Church may show forth his death till he come.

What does this sacrament signify?

The Supper of the Lord is not only a sign of the love and communion that Christians ought to have among themselves, but is also the sacrament of our redemption by Christ's death, and is a perpetual memorial of his precious death until his coming again.

The Mode of Baptism

(Taken from "Fundamental Doctrines of Methodism," compiled by H. H. Smith.)

"Methodism does not insist upon any one mode of baptism, and wisely so, because the mode is of small importance and the use of clean water is the only essential element in this water baptism form. Any one joining the Methodist Church may be baptized by sprinkling, pouring, or immersion, as he may choose."

Christ Was Baptized by Sprinkling.—This is proved by the Bible. Christ was not baptized unto repentance, for he had no sin. Our immersionist friends say that he was baptized as an example for us. But this is passing strange, for Paul at Ephesus would not recognize John's baptism as sufficient and so baptized the believers again, thus giving them Christian baptism. (See Acts xix. 5.) The only remaining explanation is that John the Baptizer was acting as a priest under the Old Testament law, which Christ observed strictly. In Hebrews we are told that Christ was our great High Priest, hence his baptism was the first step in his consecration to his high priesthood. Then John baptized according to the law, which said that he must sprinkle water upon them. (See Numbers viii. 7.) This proves that Christ was sprinkled in baptism, and no one has been able to prove that he was immersed, although many claim that he was. But they simply have not read their Bibles carefully on this point.

No Immersion in the New Testament.—Paul was not immersed. He had been without food and water for three days and was too weak to go out of the city to be immersed in the river. It is distinctly said that he was baptized right there where Ananias found him and before he was given anything to eat or drink. Immersion was humanly impossible. (See Acts ix. 9-19.) Of all the baptisms mentioned in the New Testament, the Jordan and the unnamed river by the side of which Lydia was baptized are the only rivers mentioned specifically in connection with a baptism, except at these two rivers and the baptizing done at Enon, and at "a certain water" (Acts viii. 36). All other baptisms, as far as history shows, were performed indoors. Nor is a single pool mentioned as a place for baptism. Baptisms took place anywhere by day or night, regardless of the amount of water. Many people were baptized in their own houses without going to pools and rivers. If they had pools of water in their houses, the Bible says nothing about it; and we know that only the very rich could afford such luxuries. Ephesians iv. 5 speaks of "one Lord, one faith, one baptism." Now, John the Baptizer says in Mark i. 7, 8 that the baptism of the Holy Spirit is of far more importance than water baptism, so "one" baptism has no reference to the mode of baptism at all, but rather to the baptism of the Holy Spirit, which both Christ and John said was of supreme importance. Romans vi. 4 and Colossians ii. 12 both speak of being "buried with Christ in baptism," but neither does this refer to the mode. Paul describes the Christian as being dead to sin and alive to righteousness. This must also of necessity refer to the baptism of the Holy Spirit, for it is only when a man is so baptized that he becomes dead to sin and alive to righteousness. Then we must remember that the Holy Spirit is always described as being "poured out" and "descending," and to say we are to be immersed in the Holy Spirit is absurd. The Holy Spirit is poured upon us. We are not dipped into the Holy Spirit. Let us read our Bibles more carefully.

The Greek Word "Baptizo."—Somebody will say: "But the Greek word for baptism is *baptizo*, which always means immerse." Does it? Let us see. Read Mark vii. 4, Luke xi. 38, and Hebrews ix. 10. The word *baptizo* is used in these cases for washing. Would you call washing your face and hands an immersion? Not only does *baptizo* fail to mean immersion here, but it is impossible to prove that it means immersion anywhere in the New Testament where a baptism is referred to.

Early Christian Pictures.—The earliest Christian pictures or drawings are found in the catacombs in Rome, where Christians lived underground during those terrible persecutions in the first three centuries. Those pictures represent baptism by sprinkling or pouring. The person to be baptized walked into the edge of the water, where the baptizer John could easily reach down and dip up the water to pour on the head. That is what the Bible means when it says that Christ went down into the water and came up out of the water. In no place is it said that a person went under or was immersed in the water. Those pictures in the catacombs are seventeen hundred years old and tell the truth. When people went barefooted or wore only sandals, it was natural that they would walk into the edge of the river so that the baptizer would not have to be stepping back and forth from the water to the dry land. Let us thank God that Methodism insists on the great cardinal doctrines of the Bible and a pure heart in every man through Christ our Saviour. In all nonessentials and outward forms we are given the greatest liberty. Let us take care to preserve that glorious liberty wherewith Christ has so strangely made us free.—*Albert Deems Betts.*

Infant Baptism

The Scriptures clearly teach that infants were considered members of the Jewish Church. The right of infant membership was established early in the Church, and the door through which children entered was circumcision. Circumcision in the Jewish Church gave place to baptism in

the Christian Church. Baptism, like circumcision, is an initiatory rite admitting the child into the visible Church. The children of Christian believers hold the same relation to the Christian Church as the Jewish children held to the Jewish Church.

Christ said, "Suffer little children to come unto me..... for of such is the kingdom of Heaven." The kingdom of God is sometimes used to signify the visible Church on earth and also to signify the Church of God in a state of glory. These children were the children of Jewish parents. They had evidently been introduced to a Jewish Church by circumcision and were recognized by Christ as members of that Church; hence he says: "Such are members of the Church or of the kingdom of heaven." If the other meaning be taken, the Saviour teaches that all children are born in a savable condition. All believe that children dying in infancy are saved. If in a state of salvation, they are entitled to the sign of that state, which is baptism. If they are fit for either kingdom, they are entitled to the rite that admits them into the visible kingdom and through it to the heavenly kingdom. We are shut up, therefore, either to the horrible doctrine of infant damnation or the doctrine of infant baptism. The Methodists gladly accept and practice the latter.

Questions on Chapter X

1. What does the word "sacrament" mean?
2. What does Christian baptism signify?
3. What is the meaning of the Lord's Supper?
4. What, in the Methodist view, is essential in Christian baptism? Does the mode in which it is administered have anything to do with the validity of the rite?
5. Is it in harmony with the spirit of the gospel to require certain attitudes and forms in order that the worship and service of God may become acceptable to him?
6. How was Christ baptized?
7. What does our lesson teach as to the case of Paul and

the others whose baptism is recorded in the New Testament?

8. What do early Christian pictures teach as to the mode of baptism?

9. Why do we practice infant baptism?

CHAPTER XI

CHURCH SCHOOLS

CHRISTIANITY is the friend of learning. It has nothing to fear from the truth in any field of knowledge. It believes that the God of nature and the God of grace is one God; that the Bible is God's truth, and that when all the truth in any field is known, that truth will be in perfect accord with the whole body of truth. But it believes with the wise man that "the fear of the Lord is the beginning of knowledge," and that all truth seeking should be carried on in a spirit of reverence. Moreover, modern experts are telling us that "man is incurably religious," and that any system of education that ignores the religious nature of the pupil is as fatally defective as a system that ignores the mind or the body. They are talking much of man's "fourfold nature"—the spiritual, the intellectual, the physical, and the social—and telling us that if man is to come to his best estate these faculties must be treated as a unit and trained together. With the masses of the American people religion means Christianity.

Christians believe that their religion is the one thing that makes existence worth while, that the life and immortality that Christ has brought to the race are its one priceless possession; and that not only should the Christian religion be taught as a part of education, but that it should be the central truth upon which all education should focus. They believe that a course in school or college should build up, not destroy, the pupil's faith in Christ. Hence the Church in every age has not only been the friend of education and led in that field but in many ages and countries it has maintained the only schools that there were. As far back as the days of Samuel the prophet there were Church schools of a sort, and in the five centuries prior to the coming of our Lord the schools of the synagogue played a major role in

the training and life of the people. In the time of Christ every Jewish community had its synagogue, and every synagogue was a schoolhouse where every Jewish boy received at least an elementary education in the Old Testament. Jesus himself was the "Teacher sent from God"; and, since the first Christian communities were modeled after the synagogue, we may be sure that each congregation had its school, the more since Jesus had told his disciples to "teach them to observe all things, whatsoever I have told you." During the Dark or Middle Ages the history of education is simply a part of the history of the Church. The public free school, as we have it do-day, is traceable to the movement in behalf of popular education that was started by John Wesley.

Why Have Church Schools?

The question is often raised, "Since the State is furnishing a complete system of education from the first grade through the university and technical school, why should Church members be asked to support another and often a rival system of schools?" The answer is that State schools are not "complete" since they cannot deal in any thorough way with the religious problem of human life, which, if religion means anything at all, is the most important problem. The Church must meet the religious needs of the rising generation in one of two ways: She must have a system of schools of her own, or else she must join forces with the State and give religious teaching and training to those pupils who are receiving the rest of their education from the State.

Both plans are being tried out. In some places the Churches are giving courses in the Bible at certain hours of the week, and pupils are released from other school duties at those hours to be taught the courses in religion. Many plans are being tried out in this field, but as yet no plan has been found that could be worked in every community; and in many places opposition to the plan, or lack of coöperation between the Church and public school

leaders make such work impossible. Whatever may be the future educational developments in this country, for the present the Church is under the necessity of giving religious training in her own schools.

Sunday Schools

The Methodist Church has always emphasized the Sunday school. When Mr. Wesley came to America as a missionary among the Indians, one of his first works was to establish the Sunday school. He met this class every Sunday afternoon in the church and heard the children recite their catechism and questioned them about things they had learned from his preaching. Thus John Wesley in his parish at Savannah established a Sunday school about forty-five years before Robert Raikes originated his scheme in Gloucester and nearly eighty years before the first Raikes Sunday school in America was established in the city of New York.

When Bishop Asbury took charge of the work in America, he established as early as 1783 a Sunday school in Virginia. Every loyal Methodist is an advocate of our great Sunday school work, and should connect himself or herself with the Sunday school in some department. The statistics show that more than three-fourths of all the persons received into the Church come from the Sunday school. Many of our distinguished statesmen, lawyers, physicians, merchants, mechanics, and ministers were converted in and received their first religious impulses from the Sunday schools.

To-day there are many thousands of pupils who get no religious training whatever except what they get in the Sunday school. When we think that this school bears the same relation to the Church and religion that the public free school bears to the State and citizenship, we see at once how necessary it is that the Sunday school be emphasized and improved, so that it shall not suffer by comparison with the weekday schools that are attended by the same pupils that go to Sunday school.

But meeting as it does only once a week, and having an average class period of not more than thirty minutes, the Sunday school cannot possibly do all that is needed in teaching the truths of religion and training the devotional life of its pupils after they are won to Christ. If our Christian education is to be adequate we must have other agencies besides the Sunday school.

Training Special Workers

The times call for an educated ministry. Paul wrote to Timothy: "The things which thou hast learned of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Our pastors need to be thoroughly evangelical and sound in doctrine, and well enough trained in all modern religious movements to be leaders of their flocks. Then there is a growing demand for trained lay workers of both sexes. Calls for directors of Religious Education, assistant pastors, and various forms of leadership in lay activities are many and insistent. Then there is the growing demand for missionaries, both home and foreign. Missions demand our wisest and best-trained people. If we are to keep our place of leadership and power as a Church, we must be prepared to supply these demands, without sending our young people beyond our own Church for their special training.

Making Christ King

When our Methodist young people are in public school, they are supposed to have the holy influence of Christian homes. If that is lacking, parents are to blame, and no school can undo the influence of a worldly or religiously indifferent home. But most college students must be away from home. In a State college, if religion touches the life of the student at all, it is as something brought in from the outside, a mere side issue; but the Church school, the Christian school that is true to its mission, makes Christ central in the course of study and the college life. For this reason parents who are more concerned about the religious welfare of their pupils than about anything else are apt to

choose the Church college. And this is why every great Christian denomination maintains its own colleges.

Methodist Schools

Methodism, having its name and origin from a group of university students, has fostered education from the beginning. When England had no system of public schools, and had only six endowed schools—and they accessible only to the wealthier classes—John Wesley, seeing the need of general education, "wisely attempted all that he could possibly do with means at hand." He opened first at Kingswood a school for the children of his itinerants. This school soon overflowed, and other facilities were provided. Three hundred sons of preachers and missionaries were soon registered in these schools. He also started an orphans' house at Newcastle and the day school and Girls' Industrial School. The London Foundry School was one of his most important earlier schools. The London University, "which differed from Oxford and Cambridge mainly in that its colleges were located in various parts of the kingdom, recognized the Wesleyan Colleges and conferred their degrees." When the system of day schools spread over England it was discovered that, out of two thousand and eighty-six, the "Wesleyans had over seven hundred, of which none existed when Wesley began his work." The Wesleyan Normal School at Westminster was built at a cost of $200,000. When Methodism came to America this same spirit was manifested, and educational institutions sprang up with the churches wherever Methodism has planted itself.

To-day our two great universities, the one at Atlanta, Ga., and the other at Dallas, Tex., together with our Church colleges and schools scattered here and there over our Southland, are doing a work in Christian education of which every loyal Southern Methodist is justly proud.

"A Commission of ten practical educators appointed quadrennially by the College of Bishops" prescribes the minimum requirements to be demanded by the several

classes of institutions belonging to the Church, and reports to the Board of Education. The General Conference Board of Education, assisted by the several Conference Boards of of Education, "inspects the financial condition and equipment, the amount and quality of work done in all the educational institutions of the Church, and classifies each institution as an academy, junior college, college, theological seminary, or university, according to the relations of its equipment and the work done by it to the standards thus established by the Commission." The Church is coming to see more and more the need of distinctively Christian education, and large sums of money are being contributed for the equipment, endowment, and conduct of our schools.

Questions on Chapter XI.

1. What is the historic attitude of the Church toward learning?
2. Why must education involve religious training, or else remain incomplete?
3. How long has the Church been maintaining schools?
4. What justification for the Church's attitude toward education do we find in the New Testament?
5. Why do we have Church schools in this country?
6. What has been the historic relation of Methodism toward the Sunday school?
7. What is the relation of the Sunday school to religious education in our country?
8. What other means of giving religious education to the masses are being tried?
9. What is said of the present demand for trained Christain workers, and what classes of workers are most in demand?
10. What advantage does the Church college have over the State college, when it comes to religious education?
11. When did Methodists first begin to found schools?
12. Mention some of the leading educational institutions of the Methodist Episcopal Church, South.
13. Why should Christian parents choose a Church college for their children?

CHAPTER XII

METHODIST PUBLICATIONS

SINCE the Church is the friend of education, of course it is also the friend of good literature. The Old Testament is a literature produced by the Hebrew Church, and is only a small fragment of all the Hebrew race produced before Christ came. The New Testament was also produced and preserved by the Church. The first complete book that was printed after the invention of movable type in the fifteenth century was a Bible.

"One of the most successful means adopted by the Wesleys for promoting religion was the publication, in cheap and popular form, of interesting and instructive books. . . . In providing cheap literature, Mr. Wesley anticipated modern times by many years; and in this kind of service he labored almost alone for half a century. Moral and sacred poetry he recommended, and published selections of this kind in three volumes. . . . Most of Wesley's publications were small and cheap, but they had an immense circulation, and not only paid expenses, but left a profit. . . . The Foundry [Wesley's first social service center] provided a room for the publication and sale of books. This original bookroom became a permanent feature. The Conference early ordained that every circuit was to be well supplied with books by the assistant pastor. A return was made quarterly of money for books from each Society, and thus began that organized system of book and tract distribution which has secured to Methodism an extensive use of the religious press." (McTyeire, in "History of Methodism.")

In 1788 the General Conference established the Methodist Book Concern in Philadelphia and began business on a borrowed capital of six hundred dollars. In 1804 this Book Concern was moved to New York. It "mul-

tiplied its publications and scattered a vigorous Methodist literature through the circuits by the agency of the Methodist preachers. They were too busy to make books, but they could sell them and thus educate a people trained in the truth as they received it. In 1818 the *Methodist Magazine* was started, the beginning of the periodic literature for the denomination. It is now known as the *Methodist Review*. . . . The first weekly, the *Christian Advocate* (New York), was issued in 1826. A second publishing house was established in Cincinnati in 1820."

When the unfortunate division of the Methodist Episcopal Church came in 1844, and the first General Conference of Southern Methodists met in Petersburg, Va., in 1846, it adopted the following resolution: "That an agent be appointed, whose duty it shall be to provide for the supply of books, by contracting where they can be obtained by him on the best terms; and that he shall cause such books to be deposited in Louisville, Charleston, and Richmond, subject to the orders of itinerant preachers of the Methodist Episcopal Church, South." *Christian Advocates* were already being published at Charleston, Richmond, Nashville, and Louisville, and the editors were made assistants to the Book Agent, and placed under his direction in depository matters. A *Quarterly Review* (now the *Methodist Quarterly Review*, Nashville) was ordered published. In 1854, after securing by legal action the South's share in the funds of the Book Concern, in New York and Cincinnati, the General Conference established the Methodist Publishing House at Nashville, Tenn. This plant was wrecked and used for Federal military purposes during the Civil War, but Congress finally passed a bill reimbursing the Church for the damage, and we now have a great and flourishing Publishing House. This is managed by two Agents, elected by the Book Committee, which is elected by the General Conference.

The Methodist Publishing House is one of the most important institutions of the Church. It now has branch houses at Dallas, Tex., and Richmond, Va. The Church

owns one of the most prominent business buildings in the city of Nashville. This building houses several of our connectional officers and furnishes headquarters for several of our General Boards. The connectional interests of the Church center here. From this building are issued all our Church-wide periodicals, books, and other literature. It is Southern Methodist headquarters. All questions touching Methodist books, literature, Boards, or officers can be answered by the Methodist Publishing House, 810 Broadway, Nashville, Tenn. The Publishing Agents, acting under the Book Committee, have charge of the Publishing House, and are responsible to the General Conference for its management.

Church Papers

The Christian Advocate.—Our Church papers constitute an important arm of service. What is termed the general organ of the Church is the *Christian Advocate*, published by the Publishing Agents, under an editor elected quadrennially by the General Conference. Besides a body of first-class religious reading matter, it carries all the most important Church announcements and news of activities for the whole Church, including the foreign mission fields.

The Methodist Review.—The most formal, scholarly, and technical periodical of our Church is the *Methodist Review*, published quarterly, under an editor elected by the General Conference.

Sunday School Literature.—The Sunday school periodicals are edited by the Sunday School Editor (elected by the General Conference) and issued by the Publishing House. Two kinds of literature are issued: The "Improved Uniform" and the "Graded." Both kinds are authorized by the International Lesson Committee, which represents practically all the Protestant Churches in America. In each series there is a lesson course for each age group in the Sunday school, and a corresponding periodical for teachers. Many elective courses in book form on the

Bible, the Church, missions, and related subjects are also issued by the Sunday School Editor. Besides the lesson literature, two periodicals are issued for Sunday school workers. They are the *Church School* and the *Methodist Superintendent and His Helpers.* There are also four story papers: *Our Young People* for the older boys and girls and grown young people in the Sunday school; the *Haversack* for boys; the *Torchbearer* for girls; and the *Boys and Girls* for younger Sunday school pupils. The *Sunday School Magazine*, the *Adult Student*, and the *Home Quarterly* carry several pages of editorial matter and some of the best of general articles, news, and suggestions for Sunday school workers, in addition to a thorough treatment of the Improved Uniform Lesson. In addition to its periodic literature and special courses, the General Sunday School Board, through its various departments of work, issues many valuable leaflets on all phases of its work, which may be had without cost by writing to the General Sunday School Board, 810 Broadway, Nashville, Tenn.

The Epworth Era.—The general organ of the Epworth League is the *Epworth Era.* It is edited by the General Secretary of the Epworth League. This paper is designed to furnish reading matter especially adapted to young people, and to keep the Epworth Leaguers informed as to the plans and developments of the Epworth League.

The Missionary Voice.—This is the general organ of the Board of Missions, and keeps the Church informed as to missionary plans, activities, and progress. The Board of Missions also issues a rich variety of leaflet literature, which may be had without cost.

Conference Organs.—Every Annual Conference has what is termed a "Conference organ," or official paper. In some cases two or more Conferences are united in such a venture, and in others a paper represents a single Conference, but the plan now generally followed is for the Conferences in a State to have a common organ. Thus the St. Louis *Christian Advocate* represents the Conferences in Missouri, the *Midland Methodist* the Conferences in

Tennessee, the *Texas Christian Advocate* the Conferences in Texas, the *Wesleyan Christian Advocate* the Conferences in Georgia, and so on. These Conference organs are published weekly and contain a most excellent body of reading matter on all current vital subjects touching the religious, social, and patriotic life of the people; also carefully selected and well-prepared articles on scientific, literary, sociological, and theological themes. The *Christian Advocate* and the Conference papers bring into the homes throughout our connection every week a well-selected, carefully censored, invaluable body of safe and helpful reading matter. In many homes where books are few and leisure limited, these papers constitute the home library. They keep our Methodist people informed on the general activities of the Church, and instruct and inspire them. No Methodist home should be without its general and Conference organs.

Books

Methodists have always believed in books. Until very recent years each itinerant preacher was required to report at Annual Conference the number and value of the books he had sold during the year. Our people not only need clear and adequate knowledge of the teachings of our own Church, but Methodist leaders have always known that the best preventive or cure for a bad book is a good book. Hence our Publishing House issues and sells, under the direction of the Book Editor, not only books that are classed as "distinctively religious," but also good works of fiction and works on scientific and literary subjects. Any book that is fit to read, no matter where published, can be ordered through the Methodist Publishing House.

Questions on Chapter XII

1. How do we know that the ancient Hebrews were a literary people?
2. Where was the first Methodist publishing plant founded?

3. Where and when was the first Methodist publishing house in America located?

4. Where was it afterward located?

5. Where else was a Methodist publishing house located early in the growth of American Methodism?

6. What steps did the first General Conference of the Methodist Episcopal Church, South, take to supply its people with good literature?

7. Where was its publishing house afterward located?

8. Mention some Church periodicals published now by the Methodist Episcopal Church, South.

9. Give a brief account of our Sunday school literature.

10. What is said of our Publishing House and good books?

CHAPTER XIII

Closing Suggestions

Studying the Bible

Our Fifth Article of Religion says: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Our General Rules declare that the Word of God is "the only rule, and the sufficient rule, both of our faith and practice." Therefore no person can be a good Methodist without being a student of the Bible.

How to Study the Bible

The Bible is not one book, but a collection of books—a library in one volume. It contains history, prophecy, poetry, apocalyptic writings, biography, autobiography, letters, and sayings.

The following rules may help in Bible study:

1. Before beginning to study one of the books in the sacred library, ask and answer as far as possible five questions about that particular book: (1) Who wrote it? (2) To whom was it written? (3) When was it written? (4) Why did he write it? (5) What did he write? This is not an impossible task for anyone who seeks seriously to study the sacred Scriptures. When you pick up your Bible and turn to a book to read, just run through your mind these words, "Who, to whom, when, why, what." This method, of course, will require some work and pains, but reward comes only to those who work. Now for an example of this method, let us use the book of Philemon. Turn to Philemon and ask these five questions about it: (1) Who wrote it? We know Paul wrote it. (2) To whom was it written? It was written to Philemon. (3) When was it

wrtten? It was written in the year 62 or 63, while Paul was in prison at Rome. (4) Why was it written? It was written to Philemon, a resident of Colossæ, urging him to receive again Onesimus, his runaway slave, whom Paul was sending home. (5) What did he write? He wrote a friendly letter. When we have secured this information about the book, we are ready to read it with some degree of comprehension. This method can be applied to every book in the Bible.

2. There is another method which may be called the method of "character study." If this manner of Bible study is more appealing to you, then take up some character of the Bible—Moses, for instance—and read consecutively the story of his life just as you would read the life story of George Washington. This is a very fascinating as well as a very profitable way to study the Bible.

3. Another method which may appeal to some is the "topical" method. Provide yourself with a concordance; take up some subject in which you are interested—Sin, for instance—and run down every reference in the Bible on the subject. In this manner one can, in a brief period of time, marshal all the facts contained in this great library on any given subject.

Three mechanical methods of Bible study have been suggested which may be of some service to you. No method is ironclad; neither is there any one method which will appeal to all. Each person, in the light of the suggestions which he has, must work out his own method. However, no method is sufficient of itself—the wealth of divine meaning buried in the sacred page can be had only as the Heavenly Father reveals it to us. Therefore, whatever method we use, we should be in an attitude of prayer and reverence as we study the Word of God preserved to us in the Bible.

The Family Altar

The Methodist Church has from its origin made much of the home, the family, and family religion. Statistical tests

made over and over have clearly proved that our ministers and laymen who are most active in Church work have come from homes where the family altar has been regularly and spiritually maintained. The homes of our country are like so many streams pouring their currents into a river; if the streams are clear, the river will be clear—if foul, they will pollute the river. Our whole Church and nation are typed by the homes that make up the Church and the nation. The Church must depend on the family primarily to start the youth in the paths of piety and religious thinking. The family altar fortifies and strengthens the Church altar. Children reared in homes with no religious services and no training in religious habits and thought are difficult for the Church to reach. Children reared in Christian homes where family altars are maintained come naturally into the Church and its activities. No parent, therefore, can be true and loyal to the Church and maintain a family with a broken-down or neglected family altar. The family altar does many valuable and vital things for the child which cannot be done in any other religious institution. The parent has the child at the formative period of life, when it easily and naturally learns the ways and things of life and the method of living. The parent is God's naturally appointed teacher in this school of life and duty. God created in the young of all species the instinct to follow the parent, and the child takes as naturally to the spiritual altar as to the table if one is as regularly and properly maintained as the other. This early training in religious life is vital. The parent is the responsible party. "Train up a child in the way he should go, and when he is old he will not depart from it." The fearful antithesis is true: Neglect to train, and he will depart from the way he should go. The universally accepted proverb of the ages, "Youth is instructed by nothing more than by example," finds its strongest application in the home life. Children take their language and all their activities from the model the parent furnishes. The children can never get away from the example of father and

A225[illegible]

mother around the daily altar of song and prayer, nor can they easily throw off the habit formed in themselves by this daily attendance upon this service. No parent can face God with a lost child, who has willfully neglected the strongest and most emphatically urged means of saving the child. To say that one cannot lead a simple devotional service in the family is as flagrant as to say that one cannot apply to a groceryman for food when a child is dying of hunger. A half dozen broken sentences about the family altar each morning and evening are far more potent in the rearing of a child than all the eloquent sermons he may hear.

Church member, your vows cannot be maintained, your duty cannot be discharged, your fearful responsibility for the salvation or damnation of your child cannot be met, unless you observe what your Church has proclaimed in all its history as the most vital and important institution for the salvation of the home—THE FAMILY ALTAR.

Loyalty

The fact that you have joined the Methodist Church indicates that you prefer this Church to all others; that you expect to get here your spiritual food, your social life, and the field of your religious activities. You have taken voluntarily and publicly the vow to support her institutions and attend regularly upon her ordinances. It is perfectly legitimate to study the splendid history of achievement of the Church, to know that it is the largest Protestant Church in the world; to mark the prominent part it has taken in the evangelization of the world, and in these things to cultivate a just pride in, and ardent love for, and devotion to the Church of your choice.

To be a member of such a body, with such a history and with such worthy aims, should inspire you to walk worthily, to adjust your life in harmony with its rules and regulations, and to use all laudable ways to promote her institutions, coöperating cheerfully with all the movements looking to her further growth and development. The su-

preme loyalty to your own Church should inspire you to put the services of your Church first in your program; to study her doctrines, polity, and institutions, and to prefer these to all others; to know something of our current literature, to subscribe for and read our Church periodicals which keep you abreast with the work and familiar with the views of your Church. Our large missionary and Sunday school operations should claim your special attention and coöperation. Do not join the large class of inactive members, but determine in the very outset to be an informed, loyal, active, efficient, useful member of the Church.

By your voluntary membership in this organization, whose chief business is to save men, you have made yourself a party to this work. It is your duty, therefore, to bring others to the knowledge of your Saviour and into the Church. Keep an account of your work here as you do in your business and mark the results of your labor. Be a fruitful vine.

BOOKS ADAPTED FOR YOUNG MEN AND WOMEN

Through England on Horseback. Fitzgerald.
The Marks of a Man. Speer.
The Future Leadership of the Church. Mott.
Peeps into Life. John Mathews.
Fannie Crosby. Jackson.
Wesley and His Century. Fitchett.
The Church and the Crowd. Hogue.
David Livingstone.
The Story of Our Bible. Hunting.
Methodist Armor. Hudson.
Studies in Methodist History. Culbreth.

BOOKS FOR ADULTS.

What and Where is God? Swain.
The Enlarging Conception of God. Youtz.
The Epic of the Inner Life. Genung.
The Culture of Religion. Wilm.

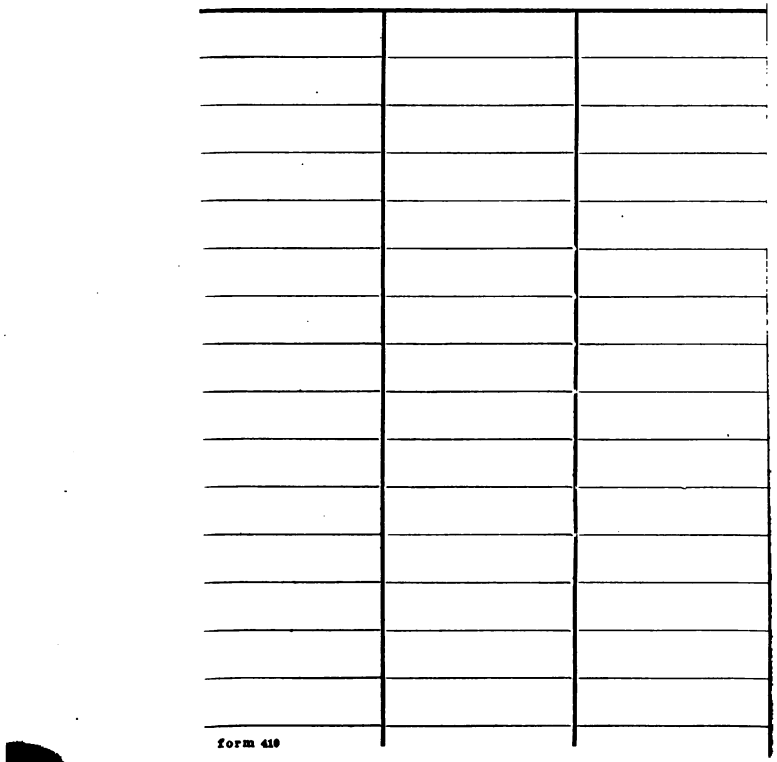
The Religion of the Incarnation. Hendrix.
Sin and Society. Ross.
The Religious Education of an American Citizen. Peabody.
A Life of St. Paul.
The Bible and Life. Hughes.
A Man and His Money. Calkins.
The Science of Power. Kidd.
Personal Salvation. Tillett.
Great Revivals and the Great Republic. Candler.
The Church and Its Sacraments. Chappell.

Questions on Chapter XIII

1. What does Methodism teach about the Bible?
2. In a literary sense, what is the Bible?
3. What suggestions does our lesson offer for Bible study?
4. State some of the reasons why there should be family worship?
5. What does our lesson teach of the meaning, value, and need of Church loyalty?
6. Name some of the books our lesson suggests (1) for young people, (2) for older persons.

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building



form 419